

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XVI

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No. 2

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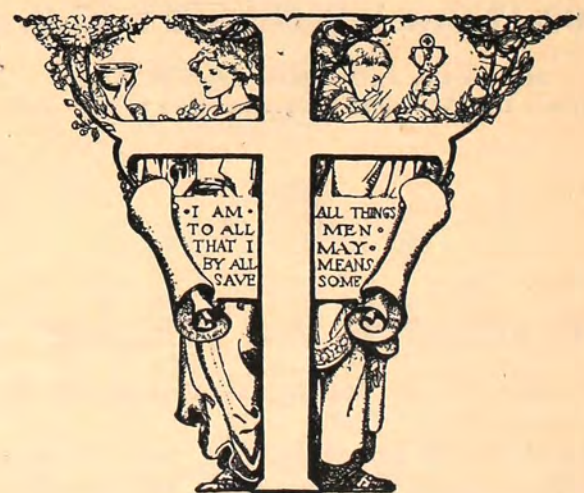
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THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. XVI., No. 2

PHILADELPHIA, NOVEMBER, 1927

Fifteen cents a copy
One dollar a year

Some Personal Reminiscences of Changes in the Diocese During the Past Seventy Years

BY THE REV. G. WOOLSEY HODGE, D.D.

My earliest remembrance in regard to the Church was my being taken by my mother when I was a very small boy to the Infant Sunday School of St. Andrew's Church at Eighth Street above Spruce. The school was held in a special room in the Parish building arranged for the purpose by having small seats built in tiers rising one above another. I was later transferred to the main school held on the third floor of the building, in a large room only occupied by boys, all taught by men, some of whom were prominent in the professional and business world, a great contrast to present conditions when it is difficult to get any sort of person to teach in a Church School, unless paid to do so. The girls' school was held in an adjoining room of the same size, and I presume had the same kind of teachers.

The only thing done for the Sunday Schools at that time in the way of entertainment was the giving of a magic lantern exhibition on an evening once a year. The only picture which I now remember was that of a boy blackening boots, in which his arms were made to move by being painted on separate pieces of glass, which I suppose was the first instance of a moving picture.

Once a year was a gathering of a Sunday afternoon of all the schools of the Parish, including a Mission School held some blocks away. The number was so large as to fill the entire Church, including at least one gallery, the infant school being seated on the steps within the chancel, to whom the Rector preached a regular sermon, as to an ordinary congregation, but he never to my knowledge ever catechised the school, either in the church or in the school building. In fact I have no recollection of ever having been taught, or required to say, the catechism at all.

When I was, I suppose, about sixteen years old I attended a Bible Class,

taught by one of the Judges of the city court. There was but one other member beside myself, the instruction consisted in hunting up cross texts in the Scriptures.

After the Sunday School in the morning I attended the services in the church. It consisted always of Morning Prayer, the Litany and Anti-Communion Services with sermon. The clergy entered the chancel from a door concealed behind the pulpit, the assistant going into the reading desk, where after silent prayer he spent some time in finding and marking the places in the Bible and Prayer Book he was to use.

In the meantime the Rector descended some steps to the chancel level, which was only one step above the floor of the church, and took his place at the north end of the Communion Table, which consisted of a slab of green marble resting on ornamental supports at each end. Here after the Litany he gave out one of the metrical Psalms, which were then in the Prayer Book, to be sung, and after the Gospel a hymn of which he generally read at least the whole of the first verse. While this was being sung he retired to the Vestry, and then appeared in a black gown and bands in the pulpit. This was above the reading desk, the whole structure forming a miniature Grecian temple, in apex of which was the Egyptian sign for eternity, a gilt globe with spread wings, above which was a small rest for the preacher's manuscript. After the sermon the service was concluded then with a Collect and Benediction. Once a month the Communion Service followed the Litany. I stayed through this with my mother, my elder brothers being sent home.

On Sunday afternoons I attended with my parents and brothers the Second Presbyterian Church, then on Seventh Street below Arch, of which

my father was a member. Here the service was the same type which still prevails in most Protestant Churches, the preacher proceeded at once from the street to the pulpit where he took off his overcoat and officiated in his ordinary clothes. But I may mention that when there was any decided change in his attire notice was taken of it in the family at home. The pulpit here was a large white marble structure, below which was a table on which there stood a marble baptismal bowl. The music was lead by a single precenter standing in front of the gallery in the rear of the church.

The service here did not attract me, and I remember looking with longing eyes at St. James Church, which was then on Seventh Street nearer Market and which we had to pass on the way, and wishing I could go there instead of the Presbyterian Church.

Such was my routine every Sunday until I was confirmed in the Episcopal Church, and I can truly say that I have no recollection of having found it irksome. I took it as a matter of course and as far as the service in the Episcopal Church was concerned I found it interesting.

I was not Confirmed until I was eighteen years old, and my motive for it then was because a college classmate had told me the year before that he had been Confirmed in St. Mark's Church, and I asked myself why should I not be also. And I remember that year hanging around the door of church of the weekday afternoons when the Confirmation Instructions were being given, in hope that the Rector would see me and ask me in, which he never did. I mention this to show that at that time it was not the habit of the clergy—and I fear in some cases it is not so now—to search out the young people of their

Parishes and "bring them to the Bishop to be Confirmed by him."

After my Confirmation I taught in the Sunday School of the Chapel of St. Andrew's Church on Thirteenth Street near Federal and later played the reed organ at the church services held there. And some years later when I was in the Divinity School I acted for the first time as a Lay reader, wearing a surplice. There were no Altar Societies then to take care of the Altar and its linens, and I remember after a Communion service in the Chapel, seeing the sexton wash the chalice under the hydrant in the yard and wipe it with a large colored handkerchief he took out of his pocket.

When I was twenty years of age I entered the Philadelphia Divinity School, which then occupied what had been a private house at Thirty-ninth and Locust Streets, the stable of which had been filled up for class rooms. The only devotional services of the School were the reciting of the Creed with a few Collects and Hymns. As there was no Chapel, this took place in one of these rooms and though there was no Altar in it, I, with one of the other students, the late Rev. Robert Ritchie, had formed the habit of turning to the east during the Creed. For this we were called before the Dean, by vote of the Faculty, to be reprov'd and requested to discontinue the practice. As I considered it a small matter I agreed to do so, but Mr. Ritchie refused and left for the General Seminary in New York. I never saw a surplice used nor was there any celebrations of the Holy Communion in connection with the School during the three years I attended it. Later, when I was an Alumnus and was one year elected as Essayist, I read a paper on "The Devotional Life of a Divinity School," which I think had something to do with the erection of the Chapel in connection with the new building of the School on Woodland Avenue.

While I was studying for Holy Orders, I acted as Superintendent of St. James Sunday School. It was held in what had been a private dwelling adjoining the church. There were sessions Sunday mornings and afternoons before the church services, the scholars in the morning being seated in the gallery, where I sat with them, the only occupants of a gallery which ran around three sides of the church, except the choir which was at one end in front of the organ which was placed there. I had here some of the most cultivated people of the city as teachers, among them two men who afterward became priests, the Rev. H. Meigs and Arthur Ritchie. I found here the old custom still retained, of the Rector occasionally catechising the children of the Parish, standing within the Altar rails of the church

with the children arrayed before him.

After graduating from the Divinity School my father sent me to travel abroad for fifteen months. The Bishop wanted me to be ordained at once, but I could not reconcile it with my conscience to spend my Diaconate in foreign travel which I had just promised to spend in "searching out the poor."

While I was in England I informed myself of the working of the Free Church Association, and on my return became one of the founders of the Free and Open Church Association which has continued in operation ever since and been largely instrumental in introducing the principle of free seats in churches, now adopted in over 90 per cent of our Churches in this country.

After my return from abroad I was ordained in St. Stephen's Church, Philadelphia, and preached my first sermon there on the afternoon of the same day. For some weeks I acted as Assistant to Bishop Stevens, then in charge of the Church of the Holy Trinity during a vacancy in the rectorship. In December, 1869, I became Assistant in Christ Church and remained in connection with that Parish for over ten years. When I went there the old-fashioned full surplices with long sleeves and open down the front were worn, with wide black scarfs and the black gown and bands for preaching. These were universally used in all the churches at that time.

There was not a church in the city where they were colored altar cloths, except in a few where there was a permanent red one, though I saw the altar in St. James Church covered on the Easter Sunday after Lincoln was assassinated, with a black shawl, which had belonged to the Rector's wife. There was not at that time a single church in the Diocese where there was a weekly celebration of the Holy Eucharist except St. Peter's Church, where it had been instituted when Bishop Odenheimer was Rector, or one with a Cross on the altar, except St. James the Less. The almost universal arrangement of the Chancel furniture at that time was to have the pulpit in the center, with a small table in front of it and a prayer desk to one side facing the people. Though in Christ Church, Germantown, was the singular arrangement, I never saw anywhere else of the pulpit in the middle with the Communion table on one side of it and the Baptismal Font on the other. I have seen the pulpit in Christ Church in three different positions, first in the center of the Chancel, later it was removed to the north side, touching the wall, and later still, when the attempt was made to restore the whole church,

it was placed to the right of the middle aisle which was its original position in Colonial times.

While I was at Christ Church the translation of the remains of Bishop White from the family vault in yard adjoining the Church to the Chancel where they now lie, took place. The removal was rendered necessary from the injury being done to the vault in which he was first buried by a leak from a hydrant near to it. The body of the Bishop was found intact, with the exception of the skull which had entirely disappeared, though the skull cap in which he had been buried was still in place, and the texture of his Chemere was so strong that the Rev. Mr. Bronson, a grandson of the Bishop, cut off a piece of it to preserve as a relic. A special service for the translation was prepared, and the new solid oak coffin in which the old one was placed was carried by priests, still alive, who had been ordained by him. When abroad again the following summer, I designed and had executed a sketch for the brass which covers the spot beneath which he lies.

I was also instrumental in placing the large east window in the Chancel which, though not comparable to the aisle windows which have been since put in, was a great improvement over the kaleidoscope window which was there before.

When I had been less than a year at Christ Church, though still discharging some duties there, I was put in charge of Calvary Church, then at Front and Margaretta Streets, which had been built as a memorial to Bishop White by the instrumentality of the ladies of Christ Church. For many years it had been an independent Parish, but had then been taken over by the present Church as a chapel. It is an interesting historical fact that a number of years before there had been introduced there what I think was the first male choir, though not vested, in Philadelphia, in which I sang for some time. The choir-master was the late Mr. Meesiter, afterwards for many years organist of Trinity Church in New York City.

(To be continued)

ST. MATTHEW'S 102 YEARS OLD

St. Matthew's, Eighteenth Street and Girard Avenue, last month celebrated its One Hundred and Second Anniversary. On Sunday morning, October 23, the church was crowded at the Anniversary Service, and on the following Tuesday hundreds attended a Parish Reception, with singing by the choir and the Sunday School. Addresses were made by the Rector, the Rev. C. H. Reese, and by Mr. Edward H. Bonsall, Judge A. M. Beitler and Mr. E. B. McCarthy.

CONFIRMATION APPOINTMENTS FOR NOVEMBER AND DECEMBER

- November 1.—Tuesday (All Saints Day).**
Evg.—Phila., St. Mary, Manayunk.
- November 2.—Wednesday.**
Evg.—Bridgeport, Christ.
- November 3.—Thursday.**
Evg.—Phila., Advent.
- November 6.—XXI Sunday after Trinity.**
A. M.—Meadowbrook, Huntingdon Valley Chapel.
Evg.—Yardley or Dolington.
- November 7.—Monday.**
Evg.—Oakes, St. Paul.
- November 9.—Wednesday.**
Evg.—Phila., St. Mary of the Annunciation.
- November 11.—Friday.**
Evg.—Ambler, Trinity.
- November 13.—XXII Sunday after Trinity.**
A. M.—Phila., St. Paul, Chestnut Hill.
Evg.—Phila., Grace, Mt. Airy.
- November 16.—Wednesday.**
Evg.—Whitemarsh, St. Thomas.
- November 18.—Friday.**
Evg.—Phila., St. Martin, Oak Lane.
- November 20.—Sunday next before Advent.**
A. M.—Phila., All Saints, Lower Dublin.
P. M.—Andalusia, Redeemer.
- November 23.—Wednesday.**
Evg.—Phila., Epiphany, Germantown.
- November 25.—Friday.**
Evg.—Rockledge, Holy Nativity.
- November 27.—1st Sunday in Advent.**
A. M.—Phila., St. Martin, Chestnut Hill.
Evg.—Phila., Nativity Chapel, Germantown.
- December 2.—Friday.**
Evg.—Stonehurst, St. Giles.
- December 4.—II Sunday in Advent.**
A. M.—Phila., Calvary, Germantown.
Evg.—Phila., St. John Baptist, Germantown.
- December 8.—Thursday.**
Evg.—Phila., St. Barnabas, Germantown.
- December 9.—Friday.**
Evg.—Phila., St. Alban, Roxboro.
- December 11.—III Sunday in Advent.**
A. M.—Phila., St. Michael, Germantown.
Evg.—Phila., St. Timothy, Roxboro.
- December 16.—Friday.**
Evg.—Phila., St. David, Manayunk.
- December 18.—IV Sunday in Advent.**
P. M.—Phila., St. James the Less.
Evg.—Phila., St. Peter, Germantown.
- December 20.—Tuesday.**
Evg.—Norristown, St. John.

Special and Stated Meetings for November

Following is a list of scheduled meetings of various organizations of the Church to be held in November, according to dates filed at the Church House.

Where places of meetings are not given the meetings will be in the Church House, 202 South Nineteenth Street, Philadelphia.

SPECIAL MEETINGS

November 3.—Convocation of Norristown, All Hallow's, Wyncote, morning and afternoon.

November 14.—Fourth Annual Diocesan Convention, Young People's Fellowships, Parish House, Church of Atonement, West Phila., 5.30 to 9.30 P. M.

November 15.—Devotional Service and Conference of all Women's Church Organizations in the Diocese, 3.30 to 9 P. M., Holy Trinity Church and Parish House. (See program on page 52.)

November 27.—First Sunday in Advent. Tenth Annual Nation-wide Corporate Communion of Brotherhood of St. Andrew in all churches.

November 30.—Diocesan Altar Guild Supper and Service, 6.30 P. M., St. James Church, Phila.

WEEKLY MEETINGS

Mondays.—The Clerical Brotherhood, 11.30 A. M.

Wednesdays.—Woman's Auxiliary Officers, 12.30 P. M.; Mission Study Class, 2.30 P. M.

Thursdays.—Diocesan Church Normal School, 5.15 P. M. and evening.

MONTHLY AND OTHER STATED MEETINGS

First Monday.—Department Missions, 4 P. M.; Deaconess House Board, 11 A. M., 708 Spruce Street; Board of Governors, Church Community House, Morrisville, Pa., 8 P. M., at Morrisville.

December 21.—Wednesday (St. Thomas' Day).

A. M.—ORDINATION.

Evg.—Phila., Emmanuel, Holmesburg.

December 23.—Friday.

Evg.—Phila., St. Stephen, Bridesburg.

TO TREASURERS AND ACCOUNTING WARDENS

At a meeting of the Executive Council held on the 13th inst. it was **RESOLVED** to close the books for each month on the twentieth of the month instead of as heretofore on the second of the succeeding month.

The object of this change is to enable the Diocese to remit to the Na-

First Tuesday.—Standing Committee, 4 P. M.; Managers and Council, Church Home for Children, 11 A. M., at the Home; Female Episcopal Benevolent Society, St. James Guild House, 11 A. M.

First Wednesday.—Colored Committee, Woman's Auxiliary, 10.30 A. M.; Diocesan Committee, Woman's Auxiliary, 10.30 A. M.; Holy Trinity Parish House.

Second Monday.—Church Schools Commission, 4 P. M.; Jewish Committee, 2.30 P. M.; House of the Holy Child, 2.30 P. M.

Second Tuesday.—Italian Committee, 10.30 A. M.; Associates Deaconess House, 11 A. M., 708 Spruce St.; St. Agnes House, 4.30 P. M.

Second Wednesday.—Domestic Committee, 10.30 A. M.; Senior Members Girls' Friendly, 5 P. M.

Second Thursday.—St. Martha's House, 11 A. M.; Executive Council of Diocese, 3.30 P. M.

Third Monday.—Annual Meeting Diocesan Altar Guild, 2.30 P. M.; Divinity School Executive Committee; Dept. Religious Education, 3.30 P. M.

Third Tuesday.—Cathedral League, 11 A. M.; City Missions, 4 P. M.

Third Wednesday.—Foreign Committee Woman's Auxiliary, 10 A. M.; Trustees, Church Farm School, 3 P. M.

Third Friday.—Church Periodical Club, 10.30 A. M.; Annual Meeting Bishop White Prayer Book Society, 4 P. M.; Trustees of Diocese, 3.30 P. M.; G. F. S. Executive Committee, 2.30 P. M.

Fourth Monday.—Dept. Christian Social Service and Institutions, 3.30 P. M.

Fourth Wednesday.—Indian Hope, Woman's Auxiliary, 11 A. M.

Fourth Thursday.—THANKSGIVING DAY.

Fourth Friday.—Church Club Governors, 4.30 P. M., 12th and Chestnut

tional Council receipts in the given month before the last day of the month, at which date the books of the National Council are closed.

Will you kindly bear this change in mind and if you are not already doing so, try to remit to the Treasurer of the Diocese before the twentieth of each month any sums received to that time?

Faithfully yours,

Reynolds D. Brown,
Executive Secretary.

October 15, 1927.

P. S.—The above is effective November 20.

R. D. B.

CHURCH SCHOOL INSTITUTE BEST HELD IN YEARS

The Fifty-seventh Annual Church School Institute, held October 3, in the Church of the Holy Apostles, was, by general expression of opinion, the best Institute which has been held for many years.

The accommodations provided by the Parish were adequate for the increasing numbers who attend this annual gathering. The Sectional Conferences were practical and people felt repaid for attending. But particularly were the four main addresses by Miss Case, Rev. Malcolm Taylor, Mr. Stephen F. Bayne and Bishop Strider, able and challenging.

The program was well arranged; the Pageant, "He Liveth," was very impressively presented by the Church School of Holy Apostles, and the interest displayed in the entire Institute was extremely keen. The exhibits of material and supplies of selected reference libraries, of work actually done by the pupils and of mission study suggestions were inspected with eagerness. There was evident an alertness to the new demands of Religious Education, a consciousness of the new spirit and the new emphasis of a Christ-centered life as the desired product of our Church Schools. The numbers of young people in attendance showed that Youth is by no means out of touch with the Church.

No one can say that the Church Schools of this land are failing to accomplish their purpose after seeing religious educators—500 strong—gather together to discuss ways and means of making their work more effective.

ATTENTION OF CLERGY!

The attention of the Clergy is called to the fact that the Licenses of all Lay Readers in the Diocese expire at Advent. If, therefore, you desire to continue to avail yourself of the services of the same men, or to use other men, kindly make application for the issuing of the necessary License. A *special License* is required for them to make addresses and should be so noted.

Yours very truly,

RICHARD J. MORRIS,
Secretary.

This applies also to Clergy licensed to officiate.

The members of the Philadelphia Branch of the National Church League decided last June that hereafter there would be four regular meetings during the year. Monday, October 17, the first meeting of the fall, was held at St. Stephen's Community House, Tenth Street above Chestnut, Philadelphia. Dr.

Vacation Journey Impressions in England

A letter appearing in the October 19, 1927, Parish paper of the Church of St. Luke and The Epiphany addressed to his parishioners by the Rector, the Rev. David M. Steele, D.D., embodies some "Vacation Musings" upon his trip abroad from which he recently returned.

"I spent the weeks ashore mainly in England, where I had been twice before, with a side trip to Ireland, where I had never been. The Irish are quarreling and happy. The English are at peace and are unhappy. I was not on the Continent but from many passengers returning who had been I gathered a striking unanimity of opinion. In France, they found the most chicanery; in Italy, the most industry; in Germany, the most prosperity; in England, the least of all three. In summary, it seems the Allies won the War and Germany is rapidly winning the Peace.

"Personally, I came away saddened and disheartened by the state of things in England. The English are, in my judgment, in a pitiful state following the war. They have not yet recovered. What the outlook is, is anybody's guess. It is an age-long tradition that the English always come back. Maybe the British Empire, in the abstract, has. But they have done it, or are doing it, at the expense of the British people. How large a price the English will yet have to pay for England, and whether they can pay it, remains to be seen.

"I suspect that nobody from the outside has the requisite qualifications or the right point of view to pass judgment in the premises, because conditions there and here are so contrary. So many things that act conversely must be taken in account. I felt every time I met their traffic moving in our opposite direction, on the left side of the street, that I was meeting myself coming back. Perhaps, indeed, I was seeing them advancing where I thought they were retreating. Maybe I instead was only an example of a race or nation that are retrograding when we think we are progressing.

"It is even difficult to speak a language where a sidewalk is a footwalk; where an elevator is a lift; where baggage is luggage; where gasoline is petrol; where a telephone booth is a box and where 'Hello' is 'Are you there'; where a café is not a place to drink in but to eat in; where a restaurant is not a place to eat in but a place to be served with soft drinks; where

a lounge is not a piece of furniture but a room to contain it; where a penny is two cents and four of our pennies is twopence; where a guinea is not a fowl but the price of one—cold.

"One is confused in a land where there are fewer laws to enforce than at home and where far many more are enforced; where they owe the largest national war debt among all European nations and alone have stabilized their currency; where there are the largest number of American tourists and the smallest number of them are cheated; where the police actually regulate traffic and the traffic officer is the motorman's friend; where they use steam motors for our gasoline trucks and yet gasoline is dearer than at home; where they have the greatest pride in the English language and yet speak it with the worst accent; where they have the cheapest tailors in the world and are the worst-dressed men; where there are the finest clothes to buy and the fewest pretty girls to wear them; where there are the strongest labor unions yet whose members are doing the least labor; where the working class are paid the highest wages and professions receive the smallest salaries.

"In the matter of money, London is a place where they have the most complicated clumsy currency and yet where clerks are the most clever and adept in making change; where the sales people say thank you when they serve you and please after you pay; where the store attendants bid you good-day when you enter and good-morning when you leave; where they have posted signs 'No Tips' in hotels to those who work and go on giving Doles to those who don't. True, while we inscribe our placards 'Say it with a Smile,' they do it with a smile. Upon the other hand, while they pride themselves unfailingly on their good manners they can be upon occasion unspeakably rude.

"All this talk of hands across the sea? I don't know. Shall there be a Union of the English-speaking people? Maybe—when the English people learn to speak the English language and the United States begins to be united. Meanwhile, I am asked: What part of my journey did I most enjoy? The answer is, The last hour, coming up the harbor to the dock returning home.

"Sincerely yours,

"D. M. STEELE."

Foley was the speaker at the October meeting. During the summer the Philadelphia Branch printed and distributed fifteen hundred copies of Dr. Barton's paper, "The Eucharist in the New Testament."

"A task without a vision makes a drudge;
A vision without a task makes a visionary;
A vision and a task make a missionary."

NEW MISSION, ENGLEWOOD, IS NAMED "ST. MATTHEW"

With the approval of the Department of Missions and the Convocation of Germantown, our new Diocesan Mission at Englewood, in the northeast section of the city, between Holmesburg and Frankford, has been named "St. Matthew."

Until such time as a church begins to rise on ground which has been purchased, the congregation is worshipping in a private house alongside the site. First services were held here October 2, the seventeenth Sunday after Trinity, the Rev. Dr. L. N. Caley, Chairman of the Diocesan Department of Missions, officiating. A congregation well filled the house. The Rev. Sydney Goodman appointed, by the Bishop to have oversight of the new mission in addition to caring for his Parish, Emmanuel, Holmesburg, thanked Dr. Caley for the great interest he had shown in the mission from the beginning.

The ground, which has been purchased as a site for the new St. Matthew's, is at Englewood and Rowland Avenues, close to the site of the old Forrest Home and in the heart of a section that is being rapidly built up with residences.

Many willing hands are helping to equip the new mission. Through the Exchange Bureau conducted by THE CHURCH NEWS, Mr. Goodman has been brought in contact with some of the equipment. The Rev. Stanley R. West, Rector of Calvary, Conshohocken, and his vestry have presented the new mission with an altar, altar rail, and white, red, green, purple and black altar hangings. St. James, Evansburg, has presented an altar Cross; Emmanuel, Holmesburg, a Lectern. The Convocation of Germantown donated \$100 for chairs. Dr. Caley has presented Alms Basins.

Among the first gifts was a set of beautifully embroidered white book-markers from the Sales Department of the Woman's Auxiliary and about 150 prayer books and hymnals which had been sent to the Church House from the Church of the Saviour, West Philadelphia, for use in some mission.

Church School has been maintained at the mission all through the summer and Mr. Goodman announces an early Celebration of Holy Communion will be begun this month. The Rev. A. R. Van Meter, Dean of the Germantown Convocation, officiated at the mission's services on Sunday afternoon, October 16.

"'Tis always morning somewhere, and
above
The awakening continents from shore
to shore,
Somewhere the birds are singing ever-
more."

Frank H. Longshore's Forty Years as Organist and Choirmaster of Good Shepherd, Ken- sington, Commemorated by Parish

Completion of forty years of faithful and outstanding service of Frank H. Longshore as Organist and Choirmaster of the Church of the Good Shepherd, Kensington, was commemorated by an all-day Parish observance of the anniversary by the Parish on Sunday, October 2.

During his two-score years of service in the Parish Mr. Longshore has trained more than 1500 men and boys in the choir, nine of whom went into the ministry. Many others are now holding responsible positions in various walks of life, in addition to doing outstanding work for the Church in various parts of the city, state and nation. One of the distinguishing features of the tributes paid to Mr. Longshore included the presence at the anniversary of a large number of these former choiristers, many of whom came from considerable distances.

The anniversary was featured by special services with music by augmented choirs. Luncheon was served in the Parish House following the morning service and a supper was served in the evening before the night service. The Rev. John A. Goodfellow, who last spring completed fifty-five years of service as Rector of the Parish, in an address paid a fine tribute to Mr. Longshore and presented him with a purse of gold. Addresses were made by the Rev. Leonard Hursh, Canon of St. John's Cathedral, Quincy, Ill., a former choir boy of the Good Shepherd; Rev. Joseph Manuel, Rev. William F. Ayer, Rev. Warren R. Yeakel, and Messrs. George H. Randall, Horace G. Reeder and Harold Balbirnie.

The choir of the Good Shepherd is the oldest vested choir north of Market Street. Mr. Longshore was born in Newtown, Pa., and was confirmed in St. Luke's Church there and at the age of fourteen began his career as the organist and choirmaster of St. Luke's. He studied under the late Dr. David D. Wood, the noted blind organist, and later with Lacey Baker, F. R. S., a noted English organist. Mr. Longshore organized and trained a male choir of forty voices at Emmanuel, Holmesburg, during the rectorship there of the Rev. A. H. Hord; also the male choirs of St. Ambrose, Howard and Ontario Streets; Christ Church, Sixth and Venango Streets, and Trinity, Vineland, N. J.

For thirty years Mr. Longshore has been connected with the lay staff of the City Mission, conducting services each Sunday afternoon in hospitals and institutions, and during the same number of



years has been assistant to the Chaplain of the Episcopal Hospital. During the years that Open Air Services were held under the auspices of the Pro-Cathedral the music was under his direction and was furnished by the choir of the Good Shepherd Parish. He has served as organist of the Brotherhood of St. Andrew Noon-Day Lenten Services for many years. For sixteen years he was organist at the Monday meetings of the Clerical Brotherhood. He is dean of the Lay Readers of the Diocese and for twenty-five years he has been port chaplain and local representative of the Church of England Immigration Society.

DOING SOCIAL SERVICE WORK

Mrs. Belle C. Loving, Chairman of the Social Service Committee of the Woman's Aid of the Convocation of West Philadelphia, in reporting on the work done under the Committee's direction, says that during the summer months the Committee was very busy.

Each day, Mrs. Loving says, brought some requests. These included: Food for a family or rent to be paid, braces for cripples or a vacation outing, layettes for little ones, money to bury someone, flowers to brighten a sick room or ice cream to cool a fevered brow. Many friends helped in the work, and the Committee is always glad to hear from any who would care to help.

During the summer many outings were arranged for those who are crippled, blind, mentally sick or aged. Tuberculosis patients were given a day in the country. A contribution was sent to the Rush Hospital for an X-ray machine, pads were sent to the Oncological Hospital, phonographs and radios were sent to shut-ins at their homes or in institutions. Special work was done by many of the Parishes.

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THE PRESENT HOUR IN MISSIONS

The present hour in Missions is a period of unusual interrogation marks. Largely as a result of the revolution in China, Christian laymen are asking kindly but firmly some very embarrassing questions about foreign missions. Moreover, and more embarrassing, heathen people are also asking questions that are almost producing a panic among the faithful adherents of the status quo because they cannot be answered without admitting the need of a revolution in our own manner of life and in our international relationships. They are appraising our Western Christian civilization and writing over it, "Mene, Mene, Tekel Upharsin." They don't like the things that appear inseparably connected with Christianity, our social and economic order, our militarism and our industrialism. Unfortunately, they are taking their conception of Christianity, not from the missionaries, but from the rest of our life: from the 3000 unconsecrated white laymen in business on the Gold Coast for example, rather than the sixty-six consecrated missionaries who are laboring there; and they are saying in the broken but picturesque English of the Hindoo sceptic "Jesus' baggage have arrived but not yet Jesus." It is most embarrassing when the natives of Kenya in Africa say to a traveler, "Why is it that before Christianity we had our lands and no Bibles, but now we have Bibles but no lands?" Why is it? One hardly dare answer.

The Renaissance Movement in the Orient today has produced one of the most critical situations the Church has faced for centuries, a situation that demands the best thought of the best minds of the Church. It is hard to tell what will be the outcome. It is evident, however, that there must be a radical change here at home, in our method, in our appeal, and indeed in our whole approach to foreign missions. We must get over our superiority complex. Our women must stop demanding "sob stuff" from returned missionaries about the "heathen darkness" of foreign peoples. How it must enrage a cultured Hindoo or Chinese gentleman to hear a woman in our missionary societies

subtly feeding her own ego by pitying them because they bow down to wood and stone! To put it very bluntly, we must stop that kind of talk even if it does bring in the most money. We must learn to respect the civilization and culture of other peoples: we must stop laughing at their peculiarities even in religion: we must stop calling them "idolaters" simply because they have statues in their temples. So have we. We must go to the "heathen" in an attitude of *mutual sharing* rather than hypocritically stand before them and thank God we are not as they. They have a great deal to contribute to us *even in religion* as well as we to them.

These changed conditions and this new attitude toward missionary work may make it more difficult to raise money for Missions except among the more intelligent and more Christian of our people. It is fortunate that at such a crisis we shall be helped through the transition by our new Field Department. The conference which they arranged we firmly believe will result in a new understanding, and therefore in a revival of interest in the whole missionary enterprise.

NOVEMBER

November is unique among months in containing two national days which have close association with religion as well as patriotism. Both Armistice Day and Thanksgiving Day, therefore, afford the Church an opportunity of stressing the necessity for religion: on Armistice Day in the hitherto neglected field of international relationships, on Thanksgiving Day in all the various activities of our national life. By common consent it seems to be agreed that the Sunday nearest to Armistice Day shall be devoted to creating better relations between our nation and others, and to considering means for abolishing the curse of war. It is discouraging to read how often that has been tried before and failed—how as far back as the days of Thucydides the Greeks, grown tired of the slaughter, formed a league to stop it, bound themselves by most solemn oaths to outlaw war, agreed to submit all their disputes to arbitration, and then turned about and fought again on the first provocation. But Christianity is used to attempting impossible tasks and succeeding. Men are convinced, as Carlyle would say, that in the court of heaven the sentence of death has been pronounced on war; it is doomed, and must soon return to hell whence it came. At no time was the promise so bright as now. How grand it would be if our country would only lead the way!

This is the day to decry the early New England settlers and to disparage their religion. But whatever harm psychologists may prove they have done to our nerves, we are eternally in their debt for establishing a day of national thanksgiving. Our churches should be full on Thanksgiving Day, for no people who ever lived have had so many material reasons to be thankful as we. But they will not be even half full. As a rule, men are not grateful in proportion to their pros-

perity. Gratitude is the child of humility, and humility is very intimately related to one's consciousness of God. It was not because they had to build greater barns to hold their first harvest that the New England colonists celebrated the first Thanksgiving—indeed, it was a poor crop—but because of the God-consciousness that was their most striking characteristic. The Puritans were “ever in their great Taskmaster's eye.” We may not like their conception of God, but at least He was very real to them, which is more than most of us can say of what we consider a better conception. And His reality begat in them humility, and humility thankfulness. With the loss of a sense of God's presence men lose their gratitude. We are not a grateful people.

APARTMENT HOUSES AND THE CHURCH

Until very recently Philadelphia was a city in which every family had its own roof over its head; now in our large apartment houses a hundred or more families may be found under one roof. This new method of living, which is yearly increasing in popularity, has no doubt brought with it many advantages to housekeepers in convenience and comfort, but rectors of churches where there are many apartment-dwellers say that it has not been helpful to them. They complain that when a family deserts the old home for the elegance of an apartment it is likely to leave behind its sense of responsibility for its church home also, and that it never sends down roots into an apartment as it does into a house of its own, but is so lightly attached to it that every year it migrates from one to another with an ease that a Bedouin might envy. For this reason it is

more difficult than ever for a church to hold the people; they do not stay long enough to become attached to it, and when they leave they do not take the trouble to tell the rector where they have gone. Yet though the church may not get them so easily in life if they live in an apartment, curiously enough it is more likely to house them in death. It is so inconvenient to have a funeral in an apartment that apartment-dwellers usually want their dead buried from the church or an undertaking establishment. One who reads the burial notices in the Philadelphia papers cannot help but be struck with the increasing number of people who are being buried from funeral parlors, and with the fact that the morticians are encouraging people to use their facilities. Why shouldn't some of our churches have mortuary chapels for this purpose, especially our central city churches? We wonder if that wouldn't “fill a long-felt want”?

JONAH

Apropos of the criticism which a New York magazine made of the articles on the Old Testament and the Higher Criticism by the Rev. F. C. Hartshorne, published in THE CHURCH NEWS, we are reminded of a story of Bishop Boyd-Carpenter. The eloquent Bishop was once interrupted in his sermon by a crank in the congregation who shouted, “Did the whale swallow Jonah?” The Bishop was confused, but quickly answered, “That's one of the things I'm going to ask Jonah when I get to heaven.” “Yes,” persisted the crank, “but suppose he isn't there.” “Then you can ask him,” replied the Bishop, and went on with his sermon without further interruption.

Church Music Today: Three Reports

BY THE REV. HERBERT BOYCE SATCHER, *Member of the Commission on Music of the Diocese*

[Editor's Note: This is the second and final article prepared for “The Church News” by the writer on the subject set forth in the above caption. The first article appeared in the October issue and related to “The American Report (1922).”]

II. The English Report (1923)

In May, 1922, the Archbishops of Canterbury and York appointed a committee consisting of the most distinguished people connected with the musical life of the Church of England, whose assigned task was “to consider and report upon the place of music in the worship of the Church, and in particular the training of church musicians, and the education of the clergy in the knowledge of music as a branch of liturgical study.” This committee carried on an exhaustive survey for over a year and finally made a comprehensive report which was published under the title of “Music in Worship.” It falls in twelve sections.

No person interested in the development of what is best in church music can afford to remain ignorant of the contents of this report. With the American report it is in substantial agreement, except for the necessary differences due to local conditions. The report is so carefully and so convincingly worded that some passages from it demand quotation.

Music for the services “must be chosen with care, and no pains must be spared to perform it as well as possible.” “The ideal in all churches is congregational singing.” “The choir have a two-fold function: in the congregational music they lead the singing, while their own exclusive part lies in the anthems and other supplementary music.” “The function of the organ is to be an adornment and not a necessity.” The special contribution of music to the worship of the Church “is the ministry of beautiful sounds. Other arts contribute other things.” “Music and ceremony are alike

in that they have to be re-enacted afresh at each service.” “Over-elaborate music and excessive ceremonial are alike faults, and of the same order: they alike need correction and co-ordination.” “The first thing that is required of all vocal music is that it should be a fitting way of expressing the words that are used, and it is especially in worship that the words matter most.”

As to what is fitting and what is unsuitable in church music, four distinct tests are named:

(1) *Rhythm*. “Church rhythms should certainly be full of life, but they should as certainly have the needed dignity without heaviness; strength and a pervasive enthusiasm without levity. In short, such rhythms should manifest joyous reticence.” “They should move forward towards their goal, as it were, on a pilgrimage.”

(2) *Melody*. “Steep, disjunct, irresponsible, lavish ups and downs seem unfitting in church melody.” “Melody

can depict both strength and grace." If a melody is "either angular or dull, it is probably not desirable."

(3) *Harmony*. "Fear no chord if it fittingly enhances the meaning."

(4) *Structure*. "The build of a tune is best traced in its outline and rhythmic balance." Church tunes "should have a strong and finely wrought sequence."

In making recommendations for the choice and regulation of music in the smaller town and village churches, "it is the unanimous judgment of the committee that, with a view to improving all congregational music, the first need of the moment is a fearless revival and vigorous use of natural unison singing." "It will no doubt be objected by some persons that unison singing is dull, but this is not the case." "Much of this lost excellence should be recovered; and it can be."

In regard to the village choir-master and organist, it is not suggested that he "requires a large amount of technical knowledge, but he does require to be possessed of a certain amount of acquaintance with, and sympathy for, church music." And as to the choir, "no body of singers ought to begin to call themselves a choir unless they can sing unaccompanied without loss of pitch."

"When a procession takes place, it should be regarded as an action forming a definite part of the service, and as having an objective," and not as in America, merely an entrance and exit for the choir and clergy.

There is a long and most valuable section on "The Singing of Hymns," the criterion of selection being that "a hymn-tune must be worthy of being offered in worship to Almighty God." "The Christian religion is a sincere and noble religion. Does this or that tune convey a sincere and noble impression? If not, it is giving a false impression, even an actual misrepresentation of the Christian religion." "The ultimate test, then, of a hymn-tune is not its capacity to satisfy a congregation, nor even its effectiveness as music, but rather the impression that it makes, and its faithfulness as an expression of the Christian religion."

Bad musical fashions, such as "vapid vesper hymns," "florid and pretentious amens," and "choral vestry prayers" are condemned.

Suggestions for Diocesan and general organizations to further the improvement of the music of the church are given, and the report closes with a useful list of books on every phase of church music.

III. The Canadian Report (1926)

I have indicated that both the American and English reports are official documents representing the consensus of

the best musical opinion in the Anglican Communion, and put forth by authority of the church in both countries. Such is not the case with the Canadian report. It did not emanate from church circles, but is the result of a survey of conditions of church music in western Canada, made under the auspices of the Winnipeg Centre of the Canadian College of Organists. It therefore represents the opinions and ideals of church musicians associated with many religious bodies besides the Anglican Communion. A series of meetings were held at which various views were expressed. Extensive notes were taken, and these form the substance of the report.

When its origin is considered, the report is an astounding document, for it is far more vigorous in its denunciation of "soft, feeble and jingling tunes," "jog-trot rhythms," and "poverty-stricken harmonies," than either the American or English reports. In fact, it might be called extremely "high-brow" in comparison.

It begins with such statements as these: "It is encouraging to note the interest being taken by a certain section of musicians and clergy in matters of orderliness and unity in the service, and in the desire to create reverence in atmosphere." "Without the spirit of reverence and the attempt to link all details in a common aim, music cannot fulfill its chief intention of heightening the expression of man's relationship to God. Music for mere entertainment has no place in Christian worship, and the growing realization of this fact indicates progress in the right direction." "Whenever church musicians have followed an unreliable public taste the music of the church has invariably fallen to a low standard, and, with it, sincerity in worship." "The banal, the cheaply sentimental, the trashy, are ultimately doomed as vehicles for the expression of a vital Christian faith." "Without co-operation between clergy ideally religious presentation of the musical items in the service, the mere improvement of technical standards is of no avail."

After stating and discussing four principles that should be applied to music used in public worship, the report goes on to say that it is questionable "whether the sacred muse ever found herself in a more unhappy service than is her lot today on the American continent, where, in many churches, she bows to the dominant insanity of the age, in the craze for the sensational, the spectacular, and the superficially successful."

"In many quarters conviviality has superseded reverence; and atmosphere, order and elevation, have vanished before the freedom given to the comic anecdote, excessive informality, im-

promptu procedure, and curiosity-provoking schemes." "Next to the freakish sermon topic we see the theatrical tear-compelling singer presented as the high light, and featured accordingly on the church calendar; and such wholesome virtues as restraint, sincerity, simplicity, and impersonality spurned." The ideas, aims, and policies of musicians and ministers "should be co-ordinated; all details should be adjusted as showing a harmony of intention and orderliness in execution."

The subject of "Hymns and Congregational Singing" is analyzed and carefully treated. Again unison singing is strongly recommended, and the suggestions for making it interesting and varied quoted from the English report. The section ends with this exhortation: "Let us teach our young people the great hymns of the Church, and they will not later turn from religious observance as something to be disdained."

By no means the least valuable parts of the report are the excellent classified lists given at the conclusion of each section. There are no lists of any kind given in the American report, but the publication of such lists is recommended, and I will mention their present status at the end of this article. The English report contains a list of books on church music, followed by a list of hymn and carol books. The Canadian report is in this respect far more specific in laying out the materials with which to carry out its recommendations. Besides lists of books relating to church music, and hymnals, there are classified lists of sacred solos, organ music for use at church services, and lists of anthems, carols, motets, chorales, etc.

The extraordinarily high quality of the items on these lists may be imagined after reading the following: "Most of the anthems sung by Canadian choirs today would be far better burned than perpetuated. A very large proportion of them are crude and undistinguished as music, by turns noisy, cheap, and sensational; or weakly sentimental, ænemic, and utterly tedious, edifying to no one." Most church libraries contain little or none of the solemn religiously inspired movements of the great periods of the past, but are confined entirely to mid-Victorian and modern British and American writers of the weakest and most commercial description. It is the performance of this kind of so-called church music which has defiled the sanctuary by introducing the blatant and trivial into church services, magnifying the vain-glorious organist and soloist, and making of choir performances either an unseemly show, or an unbearable bore to church-goers." And this extraordinary report is given to the world

(Continued on page 66, first column)

The Lotus and the Cross—A MEDITATION

BY THE REV. A. L. URBAN

"The Lotus of the True Law" is the title of one of the Buddhist Scriptures. It is no accident that the symbol of Buddhism is the Lotus, unsullied in the midst of slime. Its ideal of sainthood is an ideal of detachment, "like the lotus leaf from which the drops of water pass lightly away." It is no accident that the Cross is the symbol of Christianity. Its ideal is that of the Suffering Servant who welcomes pain and His cross by which He opens the kingdom of heaven to the poor and needy.

Buddhism has its ideal saint. Under some tall trees in a pleasant grove was born Gautama, the prince who became Buddha. Abandoning the world, leaving wife and child, he left all for the study of religion. This parting the Buddhists call the Great Renunciation. Caught in the meshes of the material universe he found the "Noble Eightfold Path" that leads to Nirvanah. That Eightfold Path, through right views, right aspirations, right speech, right conduct, right living, right effort, right, mindfulness, right contemplation, leads to the conquest of the ten errors or evil states of mind, thus leading away from desire to the utter negation of life itself. That is the path which "opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvanah."

Following this path one is set free by insight from the desire for existence. Desire for life on earth and desire for life in heaven are equally evil states of mind, but that does not mean a saved soul, for "the soul is only an ensemble of sensations, desires, and fears."

The philosophy of the Buddhist is saturated with a profound pessimism. Life is an evil, the desire for life leads only to pain, to be free from desire is the end to which the Eightfold Path leads, for desire leads to rebirth, rebirth to suffering, and so the wheel of pain rolls on forever. It is the doctrine of the transmigration that makes the pessimism so dark. The creed of the Buddhist starts with the conviction of the "Wheel of life" or ceaseless reincarnations. This, with its doctrine of Karma or effect of conduct upon rebirth, has no salvation for man save in the utter negation of life. The will is trained to kill the very will to live. The wheel of life, the ceaseless flux of reincarnations, is the horror that grips the Buddhist's soul, and if life be such pure shiftingness we can understand how the cessation of life is the one end for man to work and pray for. Nirvanah is the only possible heaven.

There is in our time a disposition to present Buddhism as a challenge to Christianity, to point to Buddha as over against Christ as a guide to truth. At first sight this strikes one as very remarkable, for the Western mind does not seem to turn naturally to the mysticism of the East, and yet there are indications of something like the Buddhist's thought in our modern mind.

The modern man, as man always, seeks what seems the highest good, and so gets for himself a standard by which all other goods are weighed and classified. It may be pleasure, money, reputation, or some nobler effort to rationalize life. Ideals rule life. That is true in the widest sense. The practical man of the world is as truly an idealist as the dreamer at whom he laughs. He has his philosophy of life, and his own ideals. But there is no reaction so terrible as that of the disillusioned idealist, no discovery that breaks down the will to live as does the consciousness of failure to find satisfaction in the things striven for. That goes far to explain the dark pessimism in much of the literature of the time.

Even to us practical Westerners it has become a question, intensified by the great war and the chaotic state of the world as its aftermath, whether in our art, science, politics, ethics, sociology, all costly in labor and sacrifice, there are values sufficient to deserve the labor and the sacrifice. To many of the hard-headed life is a wheel ceaselessly revolving in a chaotic world. Must we, then, simply submit ourselves to the wheel of life?

In sharp contrast is the Christian ideal of the saint with his Cross and his faith in *realized personality*.

There is much that the Buddha and the Christ have in common. Their views of the world and its sensuous appeal are not unlike, each seeks salvation from its evil. Each aims at purity of life, but the paths which they follow lead in opposite ways. One seeks death, the other seeks life. Heaven stands for realized personality, Nirvanah for lost personality.

The Buddhist's splendid and ruthless logic in applying the law of cause and effect is Christian. There is a view of apparently deep pessimism in the Gospel. The voice of the people is not the voice of God. It crucified the Christ. Christians are strangers and pilgrims. Because they are not of the world the world hates them as it hated their Christ. The Cross is its true symbol. Viewed from our angle the pessimism of Jesus is as deep as that of Gautama. There is no future for the world as "society as organized apart from God." It passes away and the lust thereof, for there is no assurance of inevitable progress apart from God, and the world does not know God. The Christ has no place for a complacent optimism. "The world as it is is not good enough to be true." We cannot make it good by turning epigrams. But right here the Cross has a meaning which the Buddhist does not find in the Lotus. The Buddhist seeks salvation in the calm of unconsciousness. He has no hope for the world. Christianity is a religion of hope. The view of life from the Cross is a new revelation, the power of the Cross is its revolutionary idealism which dares to believe that this world can be spiritualized, not by virtue of a law of progress inherent in itself, but by lifting it out of itself into accord with God.

As Professor Whitehead in his Lowell lectures entitled, "Religion in the Making," finely expresses it, "Christianity, like Buddhism, preaches a doctrine of escape. It proclaims a doctrine whereby, through the treatment of evil, life is placed on a finer level."

It is here that the Cross forever condemns the Lotus. The Buddhist is essentially selfish. The Buddha is not compassionate, but unpassionate, essentially cold

and aloof. The Christ is self-giving to a world that crucifies Him. In Buddhism there is no cross, no revelation of a God that so loves as to suffer that man may be lifted out of the suffering in finding purity and eternal life in likeness to his God. Buddhism lacks the shepherdlike care for the lost which is of the essence of Christianity. The Suffering Servant will be the Master of the world's heart.

What About the Future?

BY CLINTON ROGERS WOODRUFF, *Vice-Chairman, Christian Social Service Department*

Mankind is chronically and persistently interested in the future. Be he agnostic or believer, he thinks and asks about the future in this world and the next. The designers and builders of the great Cathedral of St. John the Divine in New York are thinking in terms of the future as well as of the present when they plan for great electrical conduits as against the time when heating will be by electricity, and they are even preparing the way of heating by means of radio. In short, our engineers and architects of today are liberating their creative imaginations and thinking far into the future.

How far are we going to go in perfecting our mechanical processes? This is a question which Garet Garrett propounds in his little volume "Ouroboros." He depicts the revolutions in every branch of human activity which the machine has wrought and how it is changing the life of the world. "Ouroboros" was a fabulous, encircling snake that swallowed its own tail. Representing an infantile thought of the human mind for wish fulfillment by magic, man's business became the conquering of the reptile. As he did this he seized the object he most desired. "The mechanical extension of mankind" is becoming a curse, Mr. Garrett believes, and yet the human race could not now do without it. Man must solve the problem or the machine will kill civilization or, to put it in his own words, "In any light, man's further task is Jovian. That is, to learn how best to live with these powerful creatures of his mind, how to give their fecundity a law and their functions a rhythm, how not to employ them in error against himself—since he cannot live without them."

"Ouroboros" is one of a remarkably interesting series of little books put out by E. P. Dutton & Co. under the title "The Today and Tomorrow Series." Each volume, or really brochure, deals with a specific topic of human knowledge and several consider the same general field. For instance, in *Hephaestus* Dr. Fournier d'Albe, a well-known European physicist, himself an inventor of

note, discusses the question of whether the machine will ultimately enslave or save the human race. Hephaestus, or Vulcan, as we know him by his Latin name, was at first regarded as a failure—but notwithstanding his casting out and his wandering, his courage never failed him. He survived the desolation of the Olympian palaces and came back into his own, and "his power is spreading like a conflagration."

Setting forth that man discovered fire and that having discovered it, found it a tyrant for which there had to be discovered more and more uses, Dr. d'Albe sets forth clearly and understandingly man's continued efforts to discover and invent until he had created the wonderful and monster machines which we have today. What the soul of the machine is, and what effect the machine will have on the man of the future are among the vital topics of his investigations and discussions. His conclusion is that upon man's achievement is "built an unprecedented form of life, a supernatural edifice of infinite power, as yet but dimly realized, but which in its full beauty and perfection will be nothing less than Divine."

Interesting sections deal with transport and communication, privacy, clothing, children, and their breeding, education, labor and work, government. Dr. d'Albe concludes that we may expect an uninterrupted progress for at least a thousand years. He does not believe that there is any sign of exhaustion.

"Daedalus" is the contribution of that stimulating Cambridge scientist, J. B. S. Haldane (a nephew of Lord Haldane) and generally regarded as one of the most suggestive writers of the present day. It is a book for the initiated and the sophisticated, however. His prophecies and visions, based on what is now being accomplished in the laboratories, are highly interesting. Mr. Haldane justifies his claim that the biologist is the most romantic figure of the day and *per contra* he believes that all purely technical and political forecasts are inadequate.

"Icarus," by Bertrand Russell, may

be regarded as supplementary volume to Haldane's or an antidote. He believed that science will be used to promote the power of dominant groups rather than to make men happy. "Icarus," having been taught to fly by his father Daedalus, was destroyed by his rashness.

In "Prometheus," Professor H. S. Jennings, of Johns Hopkins, considers whether the advancement of man is due to an accumulation of favorable traits by heredity, or is it due to the amelioration of his surroundings by the discoveries of science,—that is, environment? In simple language he gives the latest findings of recent biological research into the nature and functions of the *genes* of the body's chromosomes. He points out that heredity and environment have proven so inextricably mingled in the result that in practically no case can we claim with certainty that either alone is responsible.

Dr. Vernon Lee in "Proteus" discusses the future of intelligence setting forth a new and somewhat startling theory. Dr. Lee claims that intelligence is a product of the modern spirit and does not date back further than the Eighteenth Century, that it affords the chief means by which we can hope to overcome the problems which lie before the modern world. It is at work in the realms of art, religion, morals and economics and in the personal life and outlook of individuals, and the changes which it has already achieved in our affairs and the revolutions that it may yet accomplish are evolutions more far-reaching than those resulting from the discoveries of science.

Dr. Lee concludes a suggestive discussion in these words, "and intelligence itself must prepare us to expect that every change may mean a loss, but likewise mean an opportunity. Perhaps it may even sometimes show us how the one can turn into the other; for does not intelligence keep an eye on Proteus?"

"Thrasymachus," of Plato's Republic, gives us the title of C. E. M. Joad's

(Continued on page 66, third column)

BISHOP SLATTERY TO SPEAK TO WOMEN ON NOV. 15

The Rt. Rev. Charles Lewis Slattery, Bishop of the Diocese of Massachusetts, is coming to Philadelphia to speak at the Devotional Service and Conference of the Women's Church Organizations of the Diocese of Pennsylvania on Tuesday, November 15, at 3.30 P. M. and 8 P. M., in Holy Trinity Church, Nineteenth and Walnut Streets.

This is a united service for the members of the Altar Guild, Daughters of the King, Department of Religious Education, Church Mission of Help, Church Periodical Club, Churchwoman's Club, Girls' Friendly Society, St. Barnabas Guild and all the Branches of the Woman's Auxiliary. All are joining together at this time instead of having many devotional meetings.

It is earnestly hoped that every woman of the Diocese will make an effort to give as much of her time as possible on November 15 to one or more of these services. The Conference at 4.45 P. M. in Holy Trinity Parish House will give the women of the Diocese an opportunity to understand the new Field Department and its relation to their individual Parish. There can be questions from the floor at the afternoon session and questions also may be sent in to be answered at the evening sessions in Holy Trinity Church from 7.30 to 8 P. M.

A box supper with coffee (50 cents) will be provided for those who notify the Woman's Auxiliary, 202 South Nineteenth Street, before NOVEMBER 10. All wishing to bring their own box supper may do so.

The Devotional Evening Service will be from 8 to 9, Bishop Slattery again having the service. It is hoped hundreds of women will avail themselves of this service of Devotion and Inspiration led by Bishop Slattery. The Bishop of our Diocese has given his approval of this combined service and has promised to be present.

OF INTEREST TO WOMEN

Arrangements have been made to have the Woman's Auxiliary Department Sales Room and Supply Shop open from 10 A. M. to 8 P. M. on November 15, when there will be on display and for sale articles from the various mission fields and also opportunity given to purchase Christmas goods to help the missions and the Church. The Sales Department is in charge of Miss M. E. Avery and the Supply Shop under the direction of Miss A. D. Dickson, Chairman of the Supply Department of the W. A. Everybody who is coming to the Devotional Services on November 15 is

Educational Department of the Woman's Auxiliary

This year we are asked by the National Council to take as our subject for Mission Study

"The Episcopal Church and Her Mission"

The text book, "A Church Awake," was written for us by Dr. Sturgis. It is a tremendous subject and is intended for a direct follow up of the Bishops' Crusade.

Will you help make it effective by coming to a Normal Class in the Church House for seven consecutive Wednesdays beginning October 26, from 2.30 to 4. P. M.?

As a result of last year's work two scholarships of \$500 each were given to the National Council and used to send Mr. Worth Wicker, of the Philadelphia Divinity School, to work under Rev. Frank Goodwin, Warsaw, Va., and Mr. J. E. Kuhns, of Seabury Divinity School, to Rev. E. S. Ford, Sparta, N. J.

We also sent two of our Clergy as delegates to the Conference on Rural Work at Cornell, N. Y.—Rev. Frederick Hornby and Rev. J. E. Runkle. Mrs. Hornby and Mrs. Runkle were sent as delegates to the Conference at Burlington, N. J.

In addition we sent \$90 to the National Council to use to send Clergy to Rural Conferences, and \$35 as a scholarship for a young Japanese to Wellesley. Last year's work is by no means finished, the Church will benefit by it for years to come.

Will you help this year so that it may be truly said of our great Diocese it is

"A CHURCH AWAKE!"

invited to visit the shops. There is a splendid variety of goods to select from. Entrance to the shops is facilitated through Chancellor Street from Twentieth immediately alongside Holy Trinity Parish House.

DIOCESAN ALTAR GUILD CALLS MEETING, NOV. 30

The Altar Guild of the Diocese of Pennsylvania will hold a Diocesan meeting for all members of the Guild on Wednesday, November 30, at the Church Woman's Club, 134 South Twenty-second Street. A light supper will be served at 6 P. M., for which a nominal charge will be made. After supper there will be a discussion of the work and needs of Altar Societies, followed by a service at 7.30 P. M., in St. James' Church, with an address by the Rev. Floyd W. Tomkins, Rector of Holy Trinity Church. All who are interested will be welcome if they will kindly notify the Secretary, Miss Elizabeth J. Lex, The Wellington, Nineteenth and Walnut Streets, of their intention to be present.

Office hours, Friday, 11 A. M. to 12 M., at 1625 Locust Street.

Embroidery and Sewing Classes Fridays, 10 A. M., at 1625 Locust Street.

President, Mrs. Thomas Ruth, 2103 De Lancey Place.

REPORT OF WOMAN'S AID

The Woman's Aid of the Convocation of North Philadelphia reports that for nine successive years Mr. Caspar Wistar Haines has kindly given the use of his grounds at "Wyck" to that organization for an annual garden party and fair, thus enabling the members to contribute substantially toward the support of the various missions and institutions of the North Convocation.

The Fair on June 2 of this year was unusually well attended. The Rev. J. S. Ladd Thomas, of the Methodist Church, across from "Wyck," extended the courtesy of having the carillon of that church played at 6 o'clock. These bells had recently been placed in the tower, and gave much pleasure to all assembled on the lawn. Dances by children of the Parishes were interspersed with singing by men from the American Church Institute for Negroes. Due to the successful proceeds of the various booths and cafeteria, the amount pledged by the Aid for this year toward the Diocesan Campaign Fund has been raised.

TO RENT FURNISHED—2 bedrooms and bath, 2d floor, with or without board. Private house, corner property. Vic. 44th and Walnut Streets. Address THE CHURCH NEWS, 1006 Arch Street, Philadelphia.

"FLYING SQUADRON" MAKES FIRST VISIT OF AUTUMN

The "Flying Squadron," comprising a group of ladies representing the Woman's Auxiliary of the Diocese organized to bring the country Parishes and missions in closer touch with the Church House activities, made its first visit this autumn to Coatesville, where nine branch auxiliaries had been asked to meet at Trinity Parish House.

It was a very full meeting, as nearly all had sent representatives. St. John's, Compass, the most distant point of any, had nine people present. After the meeting was opened Mrs. Woodward, President of the Auxiliary, talked of how much the Diocese depends upon each Branch being active. Otherwise it means salary reductions for the missionaries and work curtailed, which is the only alternative the National Council has to prevent running into debt.

Mrs. Dillard spoke for the five Committees and urged that Wednesday be the day selected for any trip into town. Every Wednesday, at 10.30 A. M., is the time of a meeting of some Committee at the Church House. Mrs. Hill spoke of the Mission Study work for this year, the text book being "The Church Awake," by Dr. Sturgis, whom many remember as one of the speakers at the Epiphany All Day Meeting of the Auxiliary last winter.

Miss Dickson, of the Supply Department, urged that everyone do her part in sewing and knitting and showed that by buying what articles are for sale from the Supply Shop we help finance the expenses of the materials bought for the Department. Mrs. Baker, the United Thank-Offering Treasurer, told most interestingly of the growth and aim of the Thank Offering; how the Offering has increased until now it is supporting 135 women in the Foreign field and seventy-five in the Domestic. These do not include those who are pensioned or those who are in training. Mrs. Woodward told of the Field Department, and the meeting adjourned, after which Trinity Auxiliary served tea and cakes to the Squadron and visitors.

LUNCHEON MEETING, NOV. 17

Dean W. S. Athearn, of the Boston University, will deliver an address at luncheon on November 17, at the Central Y. M. C. A.

This will be an opportunity for everyone interested in Religious Education to hear a conspicuous leader in this field, one whose studies and writings have done much to awake the religious forces of America to the need of vigorous efforts on the part of the Churches to cope with the disintegrated factors of modern life by modernizing educational ideals and methods.

For All the Women of the Diocese

YOU ARE CORDIALLY INVITED TO

A Devotional Service and Conference

OF WOMEN'S CHURCH ORGANIZATIONS
IN THE DIOCESE OF PENNSYLVANIA

TUESDAY, NOVEMBER 15, 1927



3.30 P. M. Holy Trinity Church, 19th and Walnut Streets, Philadelphia.
Address—The Right Rev. Charles L. Slattery, Bishop of Massachusetts.

4.45 P. M. **Conference**—Holy Trinity Parish House, 20th below Walnut Street.

Leader—Rev. Malcolm E. Peabody.

Subject—The Relation of Women's Work to the Whole Work of the Whole Church.

6.00 P. M. **Supper**—A box-supper with coffee (50 cents) will be provided for those who notify The Woman's Auxiliary, 202 South 19th Street, before November 10.

7.30-8.00 P. M. Holy Trinity Church.

Conference and answers to Question Box.

8.00-9.00 P. M. **Evening Devotional Service.** Bishop Slattery.

GIRLS' FRIENDLY SOCIETY

The Diocesan Organization for the Candidate Classes held its fall meeting on October 19, in the Churchwomen's Club room in St. James' Parish House. The day was very stormy, and only a few braved the weather, but they discussed in a very animated and thorough way various questions relating to the work among the children. It was decided to again co-operate with the Church School Service League in the giving of Christmas presents to different poor Missions.

The Society is taking part in the Devotional Service and Conference of Women's Church Organizations, on Tuesday, November 15, and hopes to have a large representation.

Owing to the celebration in Boston during the first week in November of the fiftieth anniversary of the founding of the Society in America, the Diocese is unfortunately not able to send a representation to Roanoke to the Synod of the Third Province.

God's providence never places you where His grace cannot keep you.

BISHOP WOODCOCK ASKS AID FOR MEMORIAL INFIRMARY

The Norton Memorial Infirmary, of Louisville, Ky., has asked the Church people of Louisville for \$600,000, to be used to replace its present main building, which, after being in use for forty years, has become almost obsolete.

It will be difficult to raise this amount of money in Louisville, and the Trustees are hoping some friends in other Dioceses may come to their assistance.

The Bishop of Kentucky is Bishop Woodcock, so well known to Philadelphia Churchmen on account of his interest in the noonday Lenten Services, where he has preached each year for the past thirteen years. It would be a practical testimonial of appreciation if some of the many friends of the Bishop would help in raising the amount which the Infirmary is attempting to secure.

The address of the Bishop is, Rt. Rev. Chas. E. Woodcock, D.D., 1127 Third Street, Louisville, Ky.

Any communication sent through Mr. John J. Saunders, 112 North Twelfth Street, Philadelphia, will be promptly forwarded.

WORKERS IN THE DIOCESAN CAMPAIGN OF LAST YEAR TO MEET AGAIN DEC. 2

Members of Parish workers' teams, whose splendid efforts of a year ago contributed so much to the success of the Diocesan Campaign for Missions and Institutions, have been called to meet again this year on Friday evening, December 2, to hear the Bishop's report, and to prepare to carry out the unfinished work left over from a year ago.

Notice to reserve Friday evening, December 2, so as to be present with representatives of their Parish workers' teams, has been sent by Mr. Robert L. Montgomery, Chairman of the Executive Committee of the Campaign Fund, to all rectors and ministers in charge of congregations in the Diocese. The meeting this year will be held in the ballroom of the Penn Athletic Club, Eighteenth and Locust Streets.

LORD BISHOP OF ABERDEEN COMING FOR WEEK'S VISIT

The Rt. Rev. Frederick Llewellyn Deane, D.D., Lord Bishop of Aberdeen, will be in the Diocese of Pennsylvania early next month for a week's visit. He is scheduled to arrive on December 2 and will be the guest of Bishop and Mrs. Garland. The Lord Bishop will be accompanied by the Rev. H. Erskine Hill, M.A., Provost of the Cathedral at Aberdeen. Plans are being formulated by Bishop Garland in connection with the visitation of the distinguished Scottish prelate.

The Lord Bishop is visiting this country on behalf of the Scottish Church appeal to the Episcopal Church in America for the reconstruction of St. Andrew's Cathedral, Aberdeen, as a Memorial of the Consecration of Bishop Seabury at Aberdeen in 1784.

CHURCH SOCIAL WORKERS' GUILD

The Church Social Workers' Guild held their fall meeting at the Convalescent Hospital at Broomall on Saturday, October 1.

About forty members were present and everyone had a most enjoyable time. The day was perfect and an out-of-doors supper was in order.

This was followed by a round table of fun conducted by the Rev. Percy Stockman. Many funny experiences were told and enjoyed by all those present.

The accompanying poem of welcome by Mrs. Fowler was much appreciated.

The meeting adjourned to meet again at the Church of the Saviour on Tuesday, November 29.

HELEN S. BROOKMAN,
Deaconess Secretary.

Inter-Provincial Conference in Philadelphia Brings Representative Brotherhood Men Together

The fall Inter-Provincial Conference of the Brotherhood of St. Andrew was successfully held in Philadelphia over the week-end of October 15 and 16. In future the National Conventions of the Brotherhood will be held triennially. In the intermediate years several conferences such as that held in Philadelphia will be organized.

The Philadelphia Conference drew from an area embracing the First, Second and Third Provinces. There were nearly 250 officially registered, of which about 100 were from the Diocese of Pennsylvania.

The Conference had its headquarters at Holy Trinity Parish House, and the services were held in Holy Trinity Church and Old Christ Church downtown.

Bishop and Mrs. Garland opened their home late Saturday afternoon for a reception to the delegates, most of whom were able to attend. It was a very enjoyable occasion.

A word of welcome was given by Mr. Bonsall, National President of the Brotherhood, but representing the Brotherhood in the Diocese of Pennsylvania; Dr. Tomkins, Rector of Holy Trinity Church, for the Parish; and by Bishop Garland, for the Church in the Diocese.

Dr. Tomkins conducted a devotional period, including an address, which set a high spiritual note for the Conference, and Professor Edwin B. Twitmyer, of the Chair of Psychology of the University of Pennsylvania, made a very unique and interesting address on how to get hold of the growing boy at just the right period of his life and establish him in the active Christian life.

Supper was served to over 200 Saturday night in the Church House, and then in the Parish House Leon C. Palmer, General Secretary of the Brotherhood, made a very striking address on "The Brotherhood, Today and Tomorrow." Among other things, Mr. Palmer spoke of the Brotherhood as at this time having embarked on a definite program to increase its membership and enlarge its scope. The leaders of the Brotherhood have determined that so far as possible it shall be an aggressive and effective organization in the follow-up of the Bishops' Crusade, and the promotion of the Church's program of evangelism. Therefore, all Chapters that are not definitely organized and doing definite service are being removed from the rolls preparatory to the organization or re-organization of the Chapters that will function effectively.

Bishop Cook, of Delaware, made a very helpful preparation for the Holy Communion in the Church of the Holy Trinity Saturday night, and there were a large number at the celebration the following morning.

In Old Christ Church, in Second Street, Bishop Lloyd, at the 11 o'clock service, addressed the Brotherhood on "The Layman of the Future," recounting his early days in the Brotherhood, and how his membership therein had helped him, and asserting that the effective layman of the future must be bound by the rules and have the characteristics of a sincere and earnest Brotherhood man.

At the Sunday afternoon Conference in Holy Trinity Parish House addresses were made by the Rev. John R. Hart, Jr., of the University of Pennsylvania; the Rev. Frank Cox, of the Ascension Memorial Church, of New York, and Captain B. F. Mountford, of the Church Army. The general theme of the Conference was, "Practical Plans for Personal Workers."

The Conference closed with the public service in Holy Trinity Church Sunday night, at which former Senator George Wharton Pepper made the address on, "The World Awake to Evangelism." Mr. Pepper took liberties with his stated topic, and rather than make any claim that the world was now awake to evangelism, he described what the world would be like so soon as it was so awakened. Mr. Pepper made a very earnest appeal to the Brotherhood, of which he is a former member, to be in fact an organization of real personal workers, setting the example for other laymen of the Church.

A strong Junior program was interwoven with the program of the main Conference, and was taken part in by many outside, and the Revs. Messrs. John W. Irwin, John McGrory, John R. Hart, Jr., and Stanley V. Wilcox, Mr. Haydon O. Merrill, and other Philadelphia leaders.

HE CARES FOR ME

How strong and sweet my Father's care,
That round about me, like the air,
Is with me always, everywhere.
Is with me always, everywhere.
He cares for me.

Oh, keep me ever in Thy love,
Dear Father, watching from above,
And let me still Thy mercy prove,
And let me still Thy mercy prove,
And care for me.

—Songs for Little People.

The Young People's Fellowship

Edited by the REV. A. VINCENT BENNETT

"The destiny of any nation at any given time depends on the opinions of its young men under five and twenty"—GOETHE

Have We an Opinion?

Many of our youth are striving to gain an opinion of life for themselves: one that has not been handed down or shouldered on them, but one that is their own, their very own. Toward this end many have spent their vacations studying peoples, learning more about our Lord, or methods of presenting His teaching to others. Several young men and women gave up their days of ease and recreation to attend a Summer Conference in order that they might have "an opinion." Let us see what other youths did in this direction:

THE OPEN ROAD, a travel department connected with the National Student Federation, sent thirteen groups of students into foreign lands to study "others."

One group of twenty went to Russia, one to Spain, another to North Africa and Sicily, while others went to the Latin-American Republics.

THE NEW YORK STUDENT COUNCIL sponsored a party of forty-six students and teachers on a tour of Russia. The party divided into four groups to study Political Institutions, Educational Systems, Industries and Racial Relations especially between the Russians and the Chinese.

UPTON CLOSE, the author of "The Revolt of Asia," took a party of Pacific Coast students on a "roughing it" tour through Japan, China, Siberia, Russia and the continent.

About 150 American students attended the sessions of the National University of Mexico in Mexico City.

Let us strive to be "spiritually opinionated," an opinion based on our first-hand knowledge of the truth. Let us review our summer and see if we cannot spend our vacation period to better ends than just "self."

"How old am I?" "Have I ever made any important decisions that demanded an opinion?" "What have I accomplished?" These questions we should ask ourselves when we are about twenty-five or better, earlier in life. Often men ask these questions when they are fifty and find that they have accomplished nothing and really are but the tool or mouthpiece for some mind that thinks for them. Let us resolve to study our place in the world and what we should be doing as Christian young men and women. "How do we stand on the Prohibition question?" Have you an opinion? "What do you think of an immoral movie or show?" Are you outspoken in your denunciation?

Let us play a part in the destiny of our nation and in the spreading of the teachings of our Lord and Master. Let us not be "one of the crowd" or "when we are in Rome do as the Romans do," but let us have an opinion of RIGHT and WRONG and manfully declare them.

NOTES OF INTEREST

"The Young People's Spokesman," a bulletin published by the young people of the Diocese of Fond du Lac, has been merged with the Diocesan paper at the request of the young people. The action was taken so that news of the young people's activities will be brought before all the people of the Diocese and the young people have the news of the Diocese brought to them.

The new National Handbook issued by the National Federation of Episcopal Young People is on sale for One Dollar a copy at the Church Missions House, 281 Fourth Avenue, New York, or from the Diocesan Fellowship Council.

"R. E. L. S." in the *Church News* of West Virginia Diocese says of the young people's movement: "In truth, this youth uprising in the Episcopal Church comes like an invigorating breath of fresh air. . . . The boys and girls of the Episcopal Church are beating at the gates demanding entry and

CALENDAR OF COMING EVENTS

November 14—THE FOURTH ANNUAL DIOCESAN CONVENTION—5.30 to 9.30 P. M.—The Parish House of the Church of The Atonement, 47th and Kingsessing Avenue, West Philadelphia.

Owing to the size to which these Annual Conventions have grown, it has become necessary to limit the representatives from each Fellowship to six members.

December 8, 9, 10—Play and Players Theater. The Drama Committee announces the presentation of Channing Pollock's Drama, "The Enemy," for the benefit of the X-Ray Department of the Episcopal Hospital.

the privileges that are theirs. The movement is 'on' in West Virginia. The difficulty thus far has been that there has been no Diocesan organization to unify and co-ordinate the Parochial groups. This condition, however, no longer prevails."

IF WE BELIEVED IN GOD

JESSIE WISEMAN GIBBS

If we believed in God, there would be light

Upon our pathway in the darkest night.

If we believed in God, there would be power

To foil the tempter in the sorest hour.

If we believed in God, there would be peace

In this world's warfare, ever to increase.

If we believed in God, there would be joy

Even in tears, that nothing could destroy.

If we believed in God, there would be love

To heal all wounds and lift the world above.

Lord Christ, be near us, that, beholding Thee,

We may believe in God and be set free!

Villisca, Iowa.

FELLOWSHIP FLARES

A COLUMN DEVOTED TO THE ACCOMPLISHMENTS OF CHAPTERS

Outdoor Meeting

A hike along the Wissahickon, an outdoor meeting at Carpenter's Woods—in this happy fashion the young people of St. Ambrose's Mission started their year's work.

Surrounded by the beauty of nature at this lovely spot, they planned together the program for their Fellowship this fall—a program which includes their annual bazaar and a three-act comedy to be given in December.

A Common Meal

The fellowship of a common meal was demonstrated to perfection at a dinner attending the opening of the All Saints' Moyamensing Chapter of the Fellowship. The same degree of fellowship that exists between a group of alumni at a reunion was reached, and at times in the expression of song and speech the banquet was completely forgotten. The speakers on the occasion were the Rev. A. Vincent Bennett, Padre Eastbourne, of the Toc H, and the Rector, the Rev. Mr. Hill. The tables were beautifully decorated in autumn colors, each person being presented with favors enumerable. The ladies of the Parish served the banquet and we can well say that the evening was the beginning of great times for the year. All Saints' Chapter has a membership of about sixty and they are one of the finest-looking groups anyone could expect to see. Mr. and Mrs. Hill are greatly to be congratulated on such an organization in their Parish.

Again St. Mark's, Frankford

On Friday evening, October 18, the St. Mark's Fellowship had their fall opening banquet. Over one hundred gathered in the Parish House to a great supper, which begun by candle light, continued by the accompaniment of song and orchestra and ended in a flood of exuberant mirth. The speakers of the evening were: The Rev. Mr. Potter, the Rector of St. Mark's, and the Rev. A. V. Bennett, Chairman of the Y. P. F. for the Diocese. At the conclusion of the speaking, the Drama Committee presented a one-act play, followed by dancing. Have you ever visited St. Mark's Chapter?

The Presidents' Conference

The Chapter of the Fellowship of Grace Church, Mt. Airy, were the hosts to the annual fall Presidents' Conference. The opening session was held at five-thirty Saturday, October 1, at which time the Rev. Mr. Harriman led a discussion on "Fellowship Problems." This was followed by various reports, among them the "Admission Service" Committee's suggestions being the most important. An excellent supper was served at



What's Wrong in the Picture?

This crowd "got together" each moonlight night and sang real Fellowship songs on these steps of Coblentz Hall, Hood College, Frederick, Md. Can you find any of your acquaintances? At the upper right-hand corner is Miss Clara V. Stackhouse, who was elected secretary for the Diocesan Fellowship at the first Convention and has held the office ever since. At the other end of the row is the Rev. A. V. Bennett, who had a lecture course at the Blue Mountain Conference and in the evening led the singing of this group until it was time for "lights-out." Another well-known figure is that of the Rev. N. B. Groton, who has been an active worker in our Fellowship and is really responsible for its rapid growth. Look who's in the front row? Have you heard Bertha Bennett lead a discussion? She studied how to do it at this Conference. Let us all try to give a better contribution to the life about us by studying "HOW" at one of our Church Summer Conferences.

HARRY HUBER.

6.30 o'clock, after which Mr. Bennett as Chairman outlined a tentative program for the year. The Rev. Oliver Dryer, of Scotland, then gave the address of the evening on "Youth's Responsibility to the Modern Age." Mr. Dryer has visited nearly all of the youth organizations in Europe and gave a most interesting and illuminating description of the various movements and what they were accomplishing.

Hallowe'en Party at Holy Trinity

On the evening of October 28 at Holy Trinity Parish House a joint party was enjoyed by the Fellowships of Holy Trinity and Holy Trinity Memorial Chapel. The Rev. B. Janney Rudderow acted as master of ceremonies and chaperon de luxe. The famous orchestra, composed of Fellowship members from the Memorial Chapel, furnished music for the dancing. Let us hope that more of these "joint parties" will be held throughout the Diocese so that we may get to know each other better, and better to understand each other's ideals.

Another Party for Officers

St. Mark's, Frankford, are doing things this autumn, for they were the first Chapter to think about getting us all together for a "line-up" and "hang-up" banquet and party. Despite the

rainy evening and the loss of a spare tire by the Chairman of the Diocesan Commission, the evening was a huge success. Over one hundred Diocesan leaders sat down to the beautifully decorated tables and there entered into real fellowship in a meal together, in song and in friendly ribaldry. Ask George Thompson to see those beautiful Fellowship "place cards" for banquet guests. After the supper we were invited into the beautiful St. Mark's Church, where the carvings and windows were described to us. The Chapter entertained the crowd with an interesting comedy and wonderful dancing. The music was furnished by their Fellowship orchestra, which was a real contribution, as even Raymond Moore was able to dance to their syncopation.

Diocesan Drama Committee

At the last Council meeting a Committee to project a Diocesan Play for the benefit of the Episcopal Hospital was appointed and plans are well under way to give "The Enemy," by Channing Pollock, at The Plays and Players Theatre on DeLancey Street in December. The Committee consists of: Mr. Paul Fleischer, Miss Bertha Bennett, the Rev. Mr. Harriman and George Thompson. The first trials will be held at Holy

Trinity Parish House on Tuesday evening, October 25. If you are interested in the drama get in touch with Mr. Fleischer at 217 South Twentieth Street, or by phone at his home, Granite 3995.

Do You Know of the SLOWS?

Last winter a series of clubs were formed among the young people of Philadelphia, fostered by Mr. George K. Kearney, of the *Evening Bulletin*, as a reactionary group against the fast and fickle tendencies of the young people of our day. This past summer Mr. Kearney has visited the various youth camps of Europe and has just read an interesting paper at the National Recreation Congress, held at Memphis, Tenn., on October 5. He hopes that this SLOW CLUB movement will reach the importance of some of the youth movements in Europe. Let us read about it. See the next issue of this paper.

CLERICAL CHANGES

The Rev. A. Vincent Bennett, since May, 1926, assistant to the Rev. Floyd W. Tomkins at Holy Trinity Church, Rittenhouse Square, Philadelphia, on October 17 became Rector of Christ Church, Fitchburg, in the Diocese of Western Massachusetts. During his service in Holy Trinity Parish Mr. Bennett was one of the leaders in work among young people and also in the Diocesan Young People's Fellowship.

The Rev. W. W. Smith, who has been assisting at St. Peter's, Germantown, on October 1 became assistant to the Rev. William Y. Edwards at the Church of the Good Shepherd, Oak Road, Germantown, and the Rev. A. K. Fenton, of St. John's Church, in the Diocese of Pittsburgh, has accepted appointment, and is now serving, as assistant to the Rev. S. P. Keeling at St. Peter's, Germantown.

The Rev. J. M. Brownlee, assistant to the Rev. A. R. Van Meter at Calvary Church, Germantown, has accepted the rectorship of St. George's Church, Olyphant, Pa., in the Diocese of Bethlehem.

The Rev. Vincent F. Pottle, of the Clergy staff of St. Mark's Parish, Philadelphia, has accepted a call to the rectorship of St. George's, West Philadelphia, to take effect the latter part of this month.

CONVENTION IN MARCH

The Annual Convention of the Religious Education Association will be held in Philadelphia in 1928, probably in March. The Association is undenominational and embraces those of all religions who are concerned with the advanced ideal of religious education. A local committee of 100 will arrange for the Convention. On this committee our own Church is represented by twelve members.

Suggested Discussion Topics for November

WHAT IS A USEFUL LIFE?

A noted specialist is faced with the problem of having only enough medicine to cure one patient of a dread disease: two are dying, the one an artist, the other a doctor. Only one life can be saved: which will be of the greatest service to humanity? One is a promising young artist who will probably rise to world fame; but he is not truthful, borrows and does not repay, a gambler, and fickle with friends. The other is a poor physician in a manufacturing district of a large city. He will never be "famous," but he is considered a saint by the poor and the sick in the factories. Which life shall be saved?

Is my life worth saving should a crisis like this present itself?

How should a "useful" or "indispensable" life to a community be determined?

What was Jesus' idea of greatness?

The specialist saved the physician's life. In your judgment, did he make the right decision?

Read Bernard Shaw's "The Doctor's Dilemma."

* * *

WHAT IS MY RESPONSIBILITY TO OTHER YOUTHS?

In a certain community there are many young people, some attending Church and others indifferent or at least uninvited. In many of the churches of the locality there are young people's organizations: these do not mingle with the others who hang about the streets or belong to "gangs." No attempt was made on the part of any Church youths to become friends to these on the outside. One night a girl was found drugged, after she had been missing for hours, in an old barn which was being used as a club house by one of these gangs. Later the girl died. Soon after the post office was robbed and the culprits were found to be members of one of these outfits. The young people of the churches considered these unfortunates as "great sinners" and immediately forgot all about them.

Has our community a "gang"? Why has it?

RECTOR DEDICATES WINDOW

On Saturday, August 20, in St. Mark's Church, Honeybrook, Pa., the Rector, the Rev. Richard Kemp, dedicated a beautiful memorial window, imported from Munich, Germany, through the company's American agent, Carl Muel-

ler, Newark, N. J.

Just how far were the Church young people responsible for the death of the girl? For the robbery?

What is meant by the Scriptures, "Am I my brother's keeper?"

Are the young people of the Church responsible for the actions of other young people in the community?

Seventy-five per cent of the criminals today are under 25 years of age. Can we help this situation?

* * *

WHAT OF CONSCIENCE?

There is a Russian story concerning a student who lived in a spendthrift manner and in order to meet his financial obligations was forced to visit a pawn shop at regular intervals. So extravagant was he that soon the only thing he had left to pawn was his father's precious gift, a watch. This piece of jewelry had been an heirloom in the family for years and it broke the boy's heart to have to part with it, but he thought, "I will redeem it next week." Suddenly he received the unexpected news that his mother was intending to visit him. "How could he face her without the watch?" In desperation he visited the old woman who owned the shop and begged her to give the watch back to him for the time being until his mother would return home. Not succeeding in his appeal he kills the woman in his anger and also her sister, who came into the room just as the deed was done, in order to conceal his act.

He is not suspected. But it troubles him. It seems as though each one he passes on the street points a finger of accusation toward him as much as to say, "You are the murderer!" Each tree along the avenue and each niche in the university wall hides someone who is secretly watching to pounce upon him. He walks out one evening to the river to end his miserable life, but decides it is too cowardly a thing to do. Finally he gives himself up to the authorities, who exile him to Siberia.

What is conscience? What convicted the student?

How great a guide should our conscience be in our decisions?

Can the voice of one's conscience be stilled or is it insistent?

Is conscience the same as "the still small voice"?

ler, Newark, N. J.

The window depicts "The Divine Sower," and is a gift in memory of the Trego family.

The ground on which the Church is built and the old church-yard were donated by Mr. Vincent Trego in 1835.

The Editor's Book Shelf

Was Holy Communion Instituted by Jesus? A Candid Inquiry. By the Rev. Douglas S. Guy, B.D. London. Student Christian Movement. 1924. pp. 213. Price \$2.50.

The press from which this book is issued indicates at once the answer which the author proposes to give to the question; if his conclusions were negative, he would have had to find another publisher. On the other hand, the book is anything but a conventional support of a traditional thesis. Canon Guy has made a careful study of the subject, with most of its attendant problems. He has acquainted himself with the best literature. He has reached conservative conclusions (and it may be observed that conservative conclusions are not necessarily erroneous) and he has presented his findings in language that may be understood by laymen.

He pursues his inquiry upon the fundamental recognition that we are not possessed of photographic records of any of the actions of Jesus or of stenographic records of His words. Rather we have documents which only gradually took their present form and which contain varying impressions made by our Lord upon those who saw and heard Him and who contemplated and discussed His words and acts at least a couple of decades before they placed their impressions in writing. Such profound impressions involve phenomena to produce them; common profound impressions can never be dismissed as hallucinations or manufactured fiction. The attempt to study phenomena which produce impressions, goes behind the purpose of any ancient records.

Modern records of all kinds are actuated by the desire for accuracy. We prefer photographs to paintings and sculptures, stenographic reports to epic poems, and statistics to impressions. In short, we prefer realism to idealism or romanticism. Ancient records were all prompted by the opposite preferences. When Thucydides, for instance, records long speeches as delivered by Pericles and other ancient worthies, it never occurred to him for a moment that anyone would think he was quoting his heroes *verbatim*; he was trying to picture Pericles and the other ancients as the kind of men who could have said those things. And lesser historians followed the same methods. Biblical writers might well be supposed to have followed the methods of their day. Their object was to record their profound impressions and not to give accurate records of situations. Hence

arise the variations and differences between accounts which largely agree in their general impressions but simply cannot be harmonized in details.

The first great difference of detail in the records relating to the Holy Communion is the date of the crucifixion of Jesus, and, of course, of the institution of the Last Supper. St. Mark, with the other evangelists who follow him, imply that the Last Supper was a Passover Meal which immediately preceded the crucifixion. St. John dates the crucifixion as the day before the Passover (which fell that year upon the Sabbath); the meal which preceded it was therefore certainly not the Passover, which would have been eaten not on Thursday evening but on Friday. Here Canon Guy, in company with many of the best scholars, accepts the date given by the Fourth Gospel. The Passover was the Sabbath Day, the crucifixion on the day preceding it, and the Last Supper was therefore not the Passover, but the Kiddush, the weekly religious-social meal of the Jews, ordinarily celebrated on the eve of the Sabbath, but eaten a day earlier if the Passover and the Sabbath coincided, as they did that year.

The next great difference in detail is what Jesus did and said that night. St. Mark and St. Matthew, following Him, do not mention any command for the repetition or the continuation of what was done or said. St. Luke has first the giving of the cup, then the giving of the bread and then the giving of a second cup, and records that, when he blessed the bread and gave it to His disciples, Jesus said, *Do this for my memorial*, which may be interpreted as referring to that particular act, with no suggestion of repetition, or which may be interpreted as implying a repetition. St. Paul records that, when He gave the bread, Jesus said, *Do this in remembrance of me*, and that, when He gave the cup, He said, *Do this, as oft as ye drink it, in remembrance of me*. All of these accounts are blinded together in the Prayer of Consecration in our Communion Service, with the exception of the giving of the first cup in St. Luke. The only words common to all the accounts are, *This is my Body*, and *This is my Blood*.

We are compelled, therefore, to recognize that there are no contemporary documents relating to the crucifixion of Jesus and of the institution of the Holy Communion, and that, among those documents which saw the light two or more decades after the events in question, there is no agreement in detail

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such as would give the modern scientific historian any basis for elaborate definite conclusions.

At the same time the "Breaking of Bread," which is generally recognized as the beginning of all eucharistic development, was a liturgical act of the Christian Church from its commencement, and it was undoubtedly this service to which St. Paul referred and with which he connected the Last Supper of Jesus with His disciples. Moreover, St. Paul certainly had no idea of inventing a rite; he claims to be explaining an accepted rite which, at least within two decades of the crucifixion, was commonly regarded by Christians as interpreting the mind of their Leader and Master. The earliest disciples of Jesus must have had the general impression that He intended them to continue in some fashion the Last Supper which He ate with them, and the burden of proof rests heavily upon those who would claim that all those earliest disciples had erroneous impressions.

Canon Guy's conclusions are three: "(1) That the Eucharist is based on some Jewish rite or custom then existing, and that it continued in its new Christian form to have certain associations and meanings attached to that rite; (2) that a new and specifically Christian significance was given to the rite in the very earliest Christian days; (3) that the way of observing the rite, and the meanings which have been attached to it, have developed and grown by degrees."

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The possible influence of the Greek Mysteries upon early Christianity, through St. Paul, is discussed in one chapter. The opinions of Loisy, Reitzenstein and Bousset are opposed by those of Schweizer, Anrich and Clemen and especially by the position of Dr. H. A. A. Kennedy, whose *St. Paul and the Mystery Religions* is largely followed by Canon Guy in maintaining that the influence of the Mysteries upon early Christianity has been much overestimated.

The problem of the influence of the Hellenistic Mystery religions upon the later development of the elaborate ceremonial and sacramental interpretation of the Eucharist is quite different from that of the relationship between those religions and the primitive forms of the Eucharist. It might well be supposed that, when Christianity became a distinctively Gentile religion instead of a distinctively Jewish cult, it would quite naturally incorporate some of the thought and cult forms and interpretations which were familiar to Gentiles. Even in the estimation of this influence account must be taken of the opposition and hostility of Christianity to all other religions. Nor is it necessary to trace the relationship between Christianity and the Mysteries to St. Paul to establish it as a fact. St. Paul ought not to be made responsible for everything in Christianity, great as he was. Moreover, St. Paul's knowledge of the Mysteries can at best have been only that of the most casual observer of the barest externalities who had a passing knowledge of some of the "mystery" words which had become common in Hellenistic speech.

However great or small may have been the influence of Mysteries upon eucharistic development, they had nothing whatever to do with its institution. If the Mysteries influenced the Eucharist, there was a Eucharist for them to
(Continued on page 61)

What Was New in Christ's Way of Life?

Dr. George C. Foley

Dean of the Philadelphia Divinity School

in his essay

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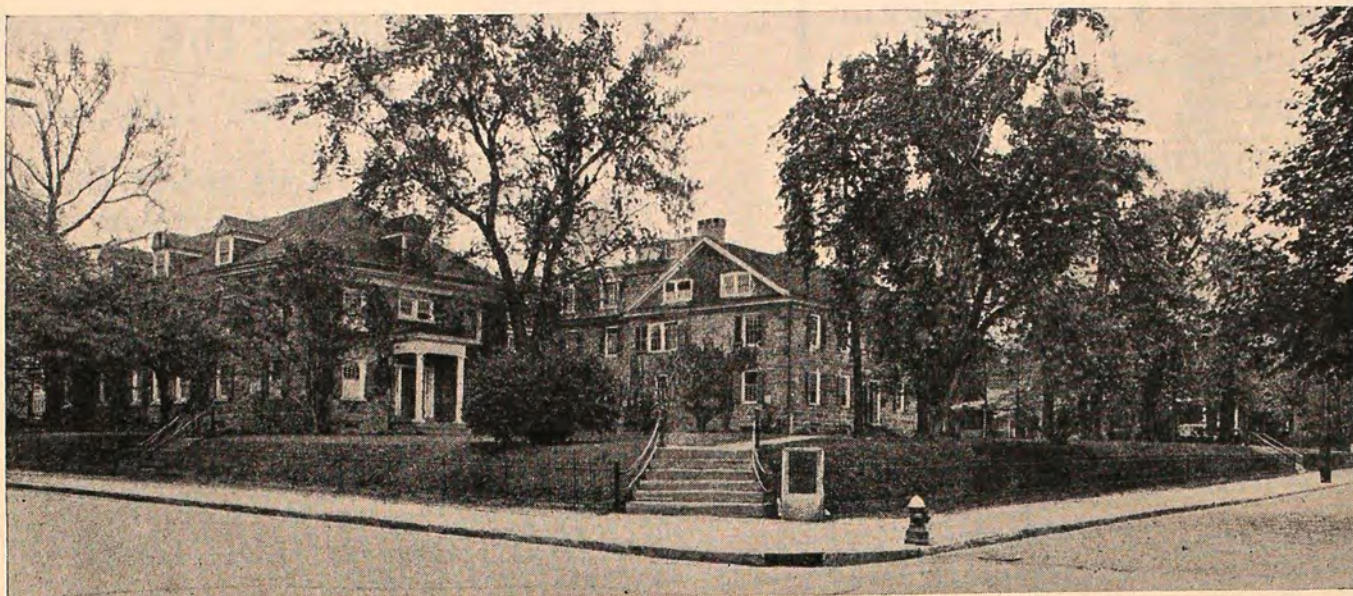
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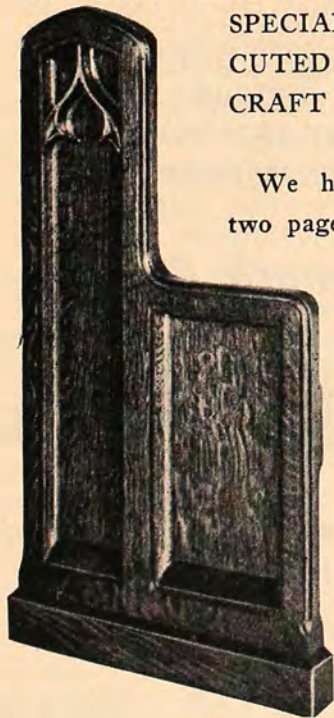
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(Continued from page 58)

influence. Their influence was that of environment, not that of heredity.

Canon Guy makes it plain that in the Holy Communion Jesus did far more than institute a rite. What he really instituted was a *life* to the expression of which the Jewish Kiddush readily lent itself. All of the Gospels emphasize that, in the last night with His disciples, Jesus stressed the importance of their living the life which He had exemplified until they accomplished the oneness which He had with the Father. That last meal was therefore intimately and correctly associated with His great offering of Himself. The cult, simple at first, and later more elaborate, was, from the beginning, sacramental of the life. Christians, then, knew well what they were about when in the Rite they said repeatedly, *Do this in remembrance of me.*

ROYDEN KEITH YERKES.

A History of the Jewish People. By Max L. Margolis and Alexander Marx. Jewish Publication Society of America.

These authors have attempted the very difficult task of telling the story of the Jewish people from the time of Abraham until the present day within the limits of one volume. And they have succeeded remarkably. Their method is to run rapidly over the history of Judaism when the race was concentrated in Palestine, the period covered by the Old Testament, which they cover in the first quarter of the book, and then to follow the Jews into the various centers where they have been scattered since shortly before the beginning of the Christian era. In succession they tell the story of their ancestors in the Babylonian center, in the Italian center, in the Franco-German center, in the Polish center, in the Spanish center, and in every region in which they have settled in great numbers. It is a long story and for the most part a tragic one; for wherever they went, whether among Mohammedans or Christians, the Jews suffered persecution. A Christian cannot but feel shame as he reads these dark pages, for the most disgraceful persecutions have been visited upon the Jews in the name of Christianity. What a travesty upon the Christian faith has been the attitude of Christians toward the Jews! It is infamous.

Naturally Christian readers will be curious to know what these Jewish historians think of Christ. They will be rather disappointed, for the authors dismiss Him with less than two pages of their eight hundred. They make this curious criticism of him: "Jesus over-emphasized the divine love." We won-



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der if it is possible to over-emphasize the love of God. To Paul, the greatest of the followers of Jesus, they give but a few lines; but they bestow upon him the high honor of being the founder of Christianity, which they say was intrinsically a transformed Judaism, and which captured the world not by any merit of its own, but by the residue of Jewish truth which it contained.

G. C.

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O Thou by whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself has trod;
Lord, teach us how to pray.
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"If we were at peace within, external,
things would have little to hurt us."

A THEOLOGY FOR TODAY

The lecture-room was breezy, and the lecturer had to anchor his notes with whatever objects he could find on his desk. The students were pleased to notice that he used a Bible on one side, and an eraser on the other. The lecture lay between the two.—*The Living Church*.

Omaha has a Negro clergyman, the Rev. J. A. Williams, who has worked nearly thirty-six years in one Mission, St. Stephen's, and last year saw it admitted to the Diocese as a Parish.

Live Christ, and all thy life shall be
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—John Oxenham.

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✠
For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

**ADVANCEMENT SOCIETY'S
TRIBUTE TO DR. PERRY**

The following tribute was paid the late Dr. Perry and made a part of the minutes of the Advancement Society at their meeting Monday, October 10:

"In the death of the Rev. James DeWolf Perry, D.D., the Advancement Society has not only lost one of its most distinguished and active members, but one who has taken a deep personal interest in the purpose and work of the Society for thirty years, and helped by his kindly interest, wise judgment and broad vision to guide us in our deliberations.

"As Vice-President he frequently presided at the meetings, and as a member of the Building Committee he gave most careful thought and timely advice in the appropriations of our trust funds.

"Words are inadequate to express our loss at the passing of this beloved man. Honored and respected by all who knew him, he was looked upon as a Father in God by every one in the Diocese, and his charming personality will ever be a cherished memory to all who enjoyed the privileges of his friendship.

"We desire to place on record our appreciation of his services, and extend to his family our sincere sympathy in their great bereavement.

"The Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania."

DR. SHERMAN T. MOYER

The Rector and Vestry of the Church of the Resurrection learned, with sincere sorrow, of the death of their fellow member, Sherman Tucker Moyer, M.D., on Sunday, October 9.

During his membership in our Parish Dr. Moyer always exhibited great interest in and gave generous support to all the enterprises of the Parish. For thirteen years he was elected to serve on the Vestry, and, as a member of that body, was regular in attendance at its meetings, active in its deliberations and in the various projects undertaken by it.

Beginning in 1915, the Vestry selected him annually to be one of the delegates of the Parish to the Diocesan Convention and the Convocation of North Philadelphia; and for the past three years the Convocation elected him as its lay representative to the Executive Council of the Diocese. As a member of the Council he helped on the Commission on Social Service and in the Department of Religious Education. His service in

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the Diocese was characterized by the same devotion as in the Parish.

The welfare of the Church has thus been advanced by the life and service of Dr. Moyer; and the Vestry desires to place on record its appreciation and thanks to Almighty God for that life and service.

Resolved, That this minute be recorded on the minutes of the Vestry and that a copy of it be sent to Mrs. Moyer with the assurance of our profound sympathy with her and other relatives and with the prayer that the "Father of Mercies and God of all Comfort" will console and support them in their bereavement.

The only remedy for war is conscience, and you won't have conscience until you have religion carefully taught and inculcated.—*George Bernard Shaw*.

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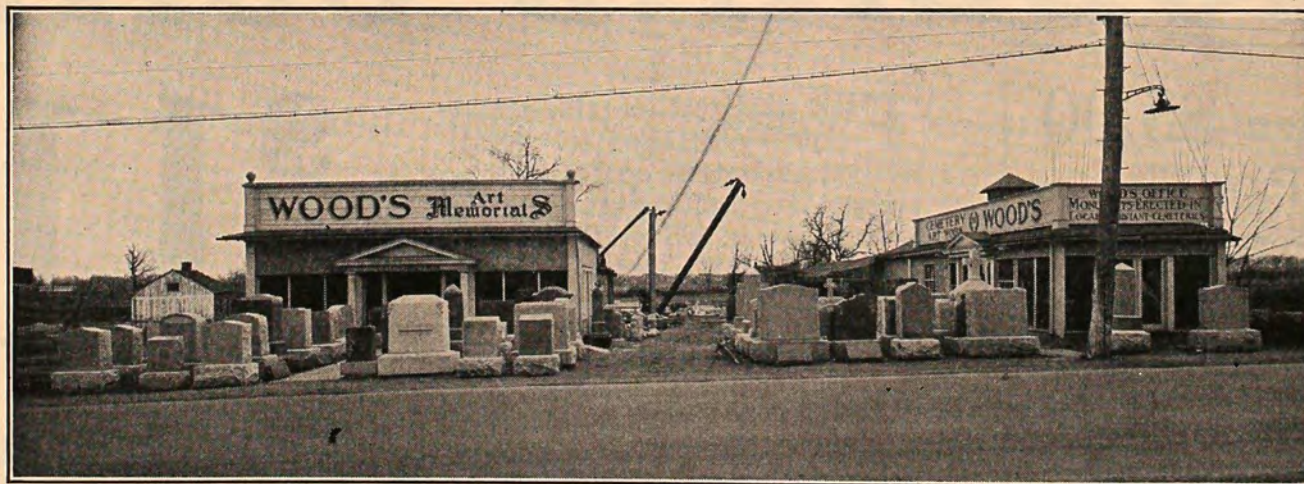
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(Continued from page 48)

with the blessing of a group of organists and choirmasters, from an essentially rural corner of the world, far from the vaunted culture of superior seaboard cities, and lacking the authority of the dignified Anglican Communion!

Conclusion

Running through these three reports, there is a singular unanimity of purpose, and the expression of an ideal which is discovered to be common to all three countries.

Regarding the publications sponsored by our Joint Commission on Church Music, and promised in its brief report to the General Convention of 1925, I have recently received the following definite information from the Secretary of the Commission:

1. *The Choral Service* (complete edition) is now in the press. The price will be about \$1.50 per copy. In addition to the complete edition for the use of the clergy and organists and choirmasters, there will be several smaller publications for congregational, clerical, and choir use, at merely nominal prices.

2. *A Classified List of Anthems*. Expected date of publication, October 1st.

3. *A List of Services* (that is, musical settings of the Communion Service, Canticles, etc.). Expected to be ready by Christmas.

4. *A List of Books on Church Music*. Expected to be ready October 1st.

5. *A Classified List of Hymns and Tunes in the New Hymnal*. This was undertaken by the Joint Commission on the Hymnal, and I have not yet been able to get any information as to when it will be available.

The Commission on Music of the Diocese will endeavor to make these publications available to those who desire them, as well as copies of the three reports treated in this article.

(Continued from page 50)

consideration of the future of morals. He contends that the hope of the world lies in a new and positive morality and that such a morality cannot come without a revival of religion. For he declares that "religion and religion alone gives the driving force which impels men to change things, and until a religious attitude to the world again becomes part of man's common heritage, all the apparent changes in morality, of which different ages and countries are the witnesses, will fail to disguise the fundamental fact that there is no morality to change."

It is refreshing to note that one of these forecasts so definitely takes religion into consideration.

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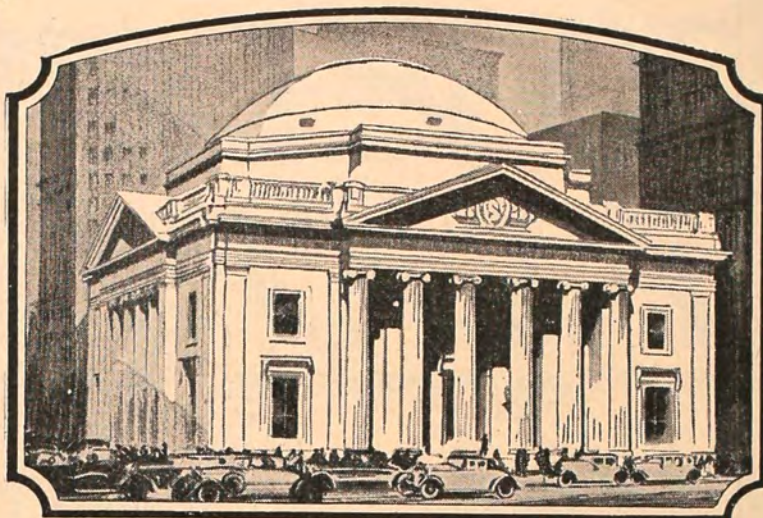
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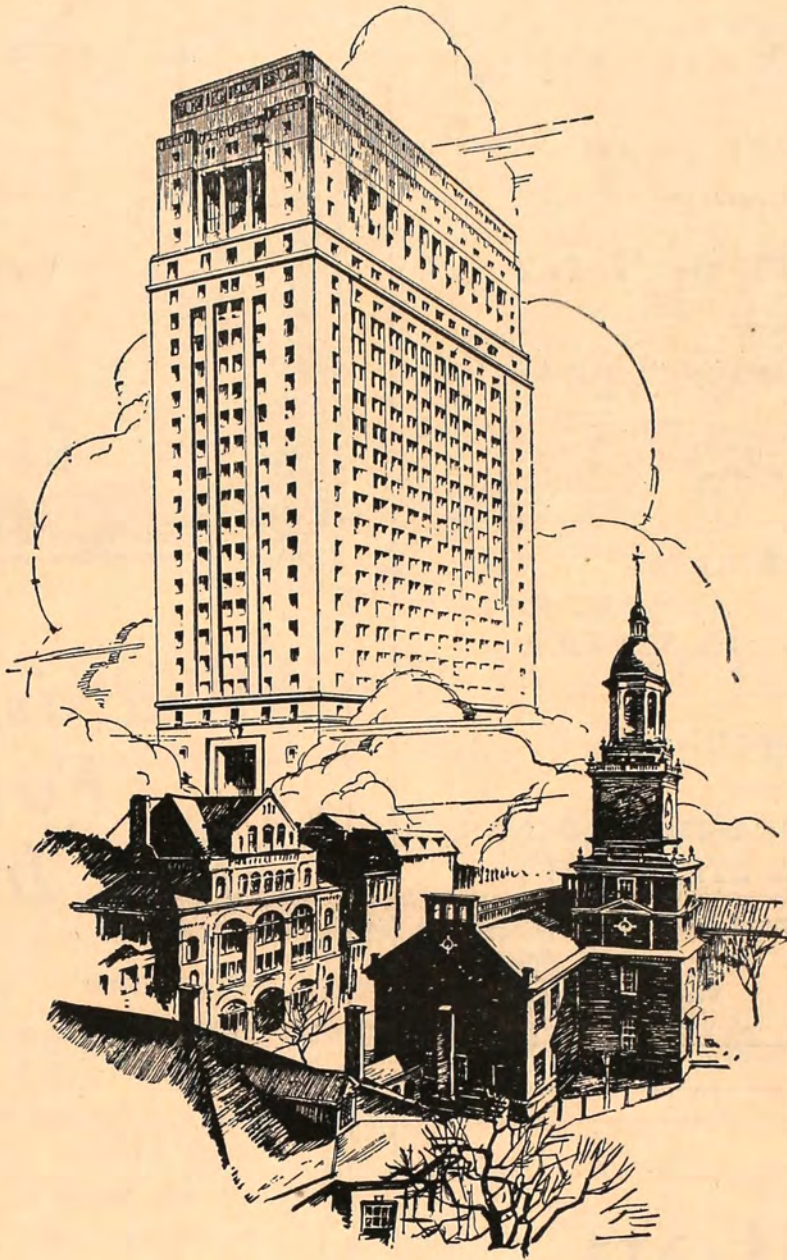
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